Vol. XXXVIII *1 JANUARY, 1908* *No. 1*

Ecclesiastical Review

BX
801
E17
v.38

A Monthly Publication for the Clergy
Cum Approbatione Superiorum

CONTENTS

MODERNISM IN THE CHURCH IN AMERICA 1
RITUALISTS AND "CATHOLIC CONSENT" 10
H. P. RUSSELL, Leamington Spa, England.
DE RANCÉ AND THE TRAPPIST REFORM 24
R. F. O'CONNOR, Cork, Ireland.
AN HISTORIC CHURCH IN OUR SOUTHLAND. (With Portraits) 40
The Rev. WILLIAM B. HANNON, Wilmington, North Carolina.
CAROLS AND CAROL SINGING .....
The Rev. DOM PHILIBERT FEASEY, O.S.B., F. R. Hist. Soc., Ramsgate
RECENT BIBLICAL LITERATURE AND DECISIONS OF THE
SION .....

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical R

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, For a Yea

COPYRIGHT, 1907
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Ro
W. P. LINEHAN, 309 Little Collins Street, Melbo
Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of M

St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

One case of 25 bottles	$6.00
One keg of 5 gallons	5.50
One keg of 10 gallons	10.00
One keg of 23 gallons	20.00
One barrel	40.00
One case of 25 bottles of "Elvira" Wine	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.

ALTAR WINES BEYOND DOUBT

FROM THE

Sacred Heart Novitiate, Los Gatos, Cal.

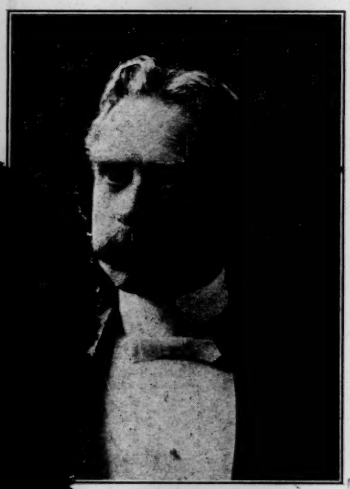
MALVOISIE. Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., $1.10; per doz., $4.00. In bbl. lots and over, $1.00 per gal.

NOVITIATE. Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., $1.50; per doz., $5.00.

Made by ourselves especially for the purpose D. GIACOBBI, S.J., Rector

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas and Sec. No. 6 BARCLAY ST.. New York.



MR. J. W. DONNELLY.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"*Collegiate*"—A fine mellow wine used at the Jesuit Colleges.

"*Santa Clara*"—An agreeable, tart wine, made at Santa Clara College, Cal.

"*Jurançon*"—The old favorite altar wine, delicate and delicious.

"*Vin de Tours*"—A little sweeter than Jurançon, and equally desirable.

THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address,

THE DONNELLY BROTHERS Altar Wine Merchants TROY, N. Y.

CONTENTS CONTINUED

ANALECTA:

Ex Actis PII PP. X.

Motu proprio de Sententiis Pontificalis Consilii Rei Biblicae provehendae praepositi, ac de Censuris et Poenis in eos qui praescripta adversus Modernistarum Errores neglexerint 62

STUDIES AND CONFERENCES:

Our Analecta—Roman Document of the Month 65
Parish Rights of Foreign Immigrants 65
The Form of Our Catechism (*Scholasticus*) 70
The "Missa de Angelis" at the Burial of Children 73
The Reports to be made by Religious Superiors to Rome 76
The "Titulus Coloratus" and Appointment of Irremovable Rectors. (*The Rev. P. A. Baart, D.D., Marshall, Michigan.*) 78
Christmas Sisters 81
The Feast of "Wood-Carrying" 82
The Christmas Midnight Mass may be a "Missa Privata" 83

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture: I. Authenticity of the Bible—1. General Principles; 2. The Pentateuch; 3. The Fourth Gospel. II. Implied or Tacit Quotations in the Bible—1. Fr. Knabenbauer's Commentary on Machabees; 2. Scientific Difficulties in the Bible. III. Historical Character of the Inspired Books 84

CRITICISMS AND NOTES:

Sladen: The Secrets of the Vatican 93
Westminster Lectures:
McIntyre: Revelation and Creeds 95
Sharpe: Authority and Belief 95
Gerard: The Church and Science 95
Poock: Socialism and Individualism 95
Gibbons: Transmigration of Souls 95
Benson: Mysticism 95
Pécsi: Cosmologia—Psychologia 96
Labauche: Leçons de Théologie Dogmatique 100
Hugon: La Causalité Instrumentale en Théologie 100
De Groot: Summa Apologetica de Ecclesia Catholica 102
Gardeil: La Crédibilité et l'Apologétique 102
Pesch: Die Grossen Welträtsel 104
Hilling: Procedure of the Roman Curia 105
Joumier: Manuale Calendaristarum 106

LITERARY CHAT 106

BOOKS RECEIVED 110

The Dolphin Series

A Trio of School Books

for

Every Teacher in Our Parish Schools

The three volumes are:

I. Course of Study (Grades I–VIII). Officially prepared for the Parish Schools in the Archdiocese of Philadelphia, and since then officially adopted by three other Diocesan School Boards in the United States. *(50 cents a copy; by post 60 cents.)*

II. Teachers' Manual of Christian Doctrine (Grades I–VIII). Royal quarto size, illustrated. Based in every detail on the Branch of *Religious Instruction* as outlined in the COURSE OF STUDY (above). *(Part I, 50 cents, by post 57 cents; Part II, 50 cents, by post 58 cents. Single volume 85 cents, by post 97 cents.)*

III. Selections in Prose and Poetry (Grades I–VIII). Follows the outline of the *English* department of the COURSE OF STUDY. One volume 50 cents, by post 60 cents; or in single pamphlets for separate Grades (prices sent on request).

American Ecclesiastical Review
The Dolphin Press
1305 Arch Street Philadelphia, Pa.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. VIII.—(XXXVIII.)—JANUARY, 1908.—NO. 1.

MODERNISM IN THE CHURCH IN AMERICA.

I.

I. Litterae Encyclicae: "Pascendi" (8 September, 1907).
II. Decretum S. Officii: "Lamentabili sane" (3 July, 1907).
III. Instructio S. Officii: "Recentissimo" (28 August, 1907).
IV. Allocutio Pii PP. X (17 April, 1907).
V. Condemnatio periodici "Il Rinnovamento" (29 April, 1907).
VI. Instructio S. C. Episcop. et Regularium.—Hoc documentum 21 Jul. 1896 primo evulgatum, a Pio X per Lit. Encycl. "Pascendi" ad universum orbem pertinere decretum est.
VII. Concilii Vaticani Constitutio Dogmatica "Dei Filius" (de Fide Catholica, capp. III et IV).
VIII. Motu proprio "Praestantiâ Scripturae Sacrae" (18 November, 1907).

THERE can remain no doubt that Pius X means to use every available method to crush out, within the fold, that arrogant spirit of questioning which attempts to subject Divine Revelation to the tests of purely scientific arbitration, designated as Higher Criticism and constituting the chief element of the Modernists' philosophy. The new Syllabus "Lamentabili" (3 July) and the Encyclical "Pascendi" (8 September) of 1907, though they would seem to have indicated the trend of the Pontiff's purpose and its exact meaning clearly enough, are now enforced by an additional *Motu proprio* conceived in the strongest possible terms and serving as a commentary which defines both the obligation attaching to the Encyclical, and likewise the terms which might lend them-

selves, by a possible distortion of their meaning, to an apology for escaping that obligation.

Moreover, this utterance of the Pope, which we print in the present issue,[1] not only repeats the main reason for the warnings contained in the previous Encyclical, but also emphasizes the penalties attached to the deliberate ignoring of their manifest signification and commands. These penalties are unquestionably serious for anyone who values communion with the true Church of Christ. To deny, explain away, or misinterpret, either by writing or in open speech, the definitions and prescriptions which the Sovereign Pontiff gives, whether individually as the Supreme Teacher in the Church, or through the accredited organs of doctrinal instruction represented by the different Pontifical Congregations which act as his regular tribunals of decision, is to expose oneself to the censure of excommunication incurred by the very act.

Such decisions, bearing the seal of the supreme authority in the Church, admit of no minimizing from anyone who professes to be a member of that Church. Like a disloyal soldier in time of war, or a treasonably disposed citizen who engages as agent in a political intrigue, the Catholic who, by act or word, seeks to frustrate the expressed purpose of his chief, becomes a rebel and separates himself from the Church. And this applies in a special manner to those who, wearing the insignia of office, the uniform of commanders, are pledged as authorized and commissioned captains and instructors to defend their authority and maintain the laws of Christ's commonwealth, under the direction of His highest representative on earth, the Pope.

The question has been mooted, in our public press, whether the severe arraignment of "Modernism" which the Pope deemed it necessary to make, applies to the Catholics of the United States; and there have been some pronounced disclaimers. It is our frank opinion that the evils of which the Pontiff chiefly complains exist to a very large and dan-

[1] See Analecta, pp. 62-4.

gerous extent in the United States. They are not so concentrated, perhaps, and pronounced as we find them expressed in the Italian "Program of the Modernists," or in the pronunciamentos of certain German professors who clamor out their indignation in the "Merkur" and in the liberal quarters of the State universities which tolerate a Catholic faculty. There are reasons for this, apparent enough when one has opportunities for observing them, which are not quite in the open or in the everyday and commonplace walks of our national and social life. Scholarship, especially such scholarship as is represented by the Modernist warfare against revealed religion, is not the occupation of a very large body of our laymen; nor are there many of the clergy, at least in proportion to our numbers, who give themselves to special studies of the so-called problems of the higher and historical criticism. Sufficient proof of this might be found in the modest measure in which post-graduates among laymen and priests avail themselves of the opportunities of our Catholic University. Moreover the writers on such subjects among us, are not numerous enough to sustain a continuous interest in such matters, and we are obliged to go to Europe for the best part of our material. Naturally, where positive scholarship abounds, there it shows itself no less in its opposition to religious truth than in its defence of the same. Hence it is that the men who stand forth as prominent sponsors of a false modernism are not found in America but in Europe, where boldness of speech is a crime only when it offends against political majesty, not when it drags down the name of Christ.

But, although we cannot pose as prominent manufacturers of the poison drug, nor openly advertise its acquisition, it does not follow that we have been impervious to its noxious influence, or that we have failed to absorb it in a measure that renders some of the streams at which our children are bound to drink eternal knowledge, open to the danger of corruption. One of our rather anti-Catholic journals [2] of a high literary

[2] *The Independent*, N. Y.

order, a few days since, in an editorial entitled "Who Wrote the Encyclical?" appealed to "the scholars of the Catholic Church in America" to speak out like the scholars of Italy and France and Germany, and even England, where the Modernist pamphlet *Che noi vogliamo* has been published in a translation. The editor did not doubt the existence of Modernists amongst us, and indeed the character of his information indicates clearly enough some clerical informer in high places; but he evidently distrusts their courage. No doubt there is some correctness in his diagnosis of this order of Catholic scholars. We have not many such; but we have some who are thoroughly imbued with the notions which the Encyclical censures. They will preach them in the by-ways, but not in the open, for that might demand the relinquishment of the benefice or the title which so far secures them a satisfactory status. The expression in print of modernist preferences, when made by a German professor, earns him promotion or applause from his government, but an American ecclesiastic would simply have the alternative of becoming attached as informant to a newspaper with proclivities hostile to the Church. And the heroes that would brave such an alternative are not to be found amongst the rank and file of this class; they merely follow on tip-toe and in the dark the rare leader whose boldness in braving the ruin of his temporal prospects arises from that obstinacy which accompanies disappointed pride of intellect. The Encyclical itself has pointed out the tactics which have made the modernist school of thought successful in the Catholic fold; and among them the underhand artifices by which men secretly propagate, whilst they openly disclaim, the condemned doctrines, have been sufficiently characterized. The cry, therefore, that there is in America no perceptible adherence to modernist professions of faith, must be taken as a protest without much truth, in so far as it may imply a tendency to disguise erroneous tenets and thereby not only propagate them more effectively but also escape the consequences which deviation from the Church's teaching implies. It is in sooth the ever-

lasting story with which the prophets of old have made us familiar. These people "deceive us, saying, 'Peace' when there was no peace." [3] Their peace is with the world of those higher critics of whom it may be said that their main purpose is to destroy revealed religion. But that is not the peace which the Catholic Church proclaims: "Qui praesunt vobis, pacem habete cum eis." [4]

II.

If we want to know how much of the modernist teaching has filtered into the minds of our population, we need only question the average young American Catholic man, or woman. Those among them who have a strong and clearly-defined notion of the principles of their faith, owe it almost entirely to Irish traditions, or the habits of their parents to whom their religion is dear on many accounts; and it is this element among our priesthood that in our estimation saves us from a more outspoken profession of modernist propagandism at our institutions of learning. Among the Germans it is the parish school, where the old thoroughness has had a chance to enter into the teaching of the Catechism as well as of other things, which preserves a certain robustness of the faith among the clergy and people, who receive further encouragement from the noble conduct of their Catholic brethren of the Centre Party in the old land.

What saves our American Catholic youth beyond the above-mentioned influences from falling in with the modernist speculations is their absorption in the pursuit of material advancement. For the rest, they are well-disposed toward Modernism. And the reason is to be found in the existence, to a very large extent, of the causes which the Encyclical on modernist speculations points out.

These causes are: first, a widespread desire for novelties; secondly, a lack of thorough training and knowledge of the positive elements in apologetics and religion, and a consequent superficiality which is apt to accept as true whatever is

[3] Jerem. 6:14; 8:11; 12:12; Ezech. 13:10, etc. [4] I Thess. 5:13.

plausible; thirdly, a disdain for tradition, and in certain circles, where speculative science is being taught on modern lines, a depreciation of the scholastic philosophy by one whose knowledge of it is only superficial. That these conditions exist in the United States can hardly be gainsaid, nor is this surprising when we make due allowance for the brief growth of our intellectual opportunities and training. But the results remain. They show themselves in the more or less open criticisms of the Pope's methods, in certain assumptions of sympathy with the position of an Italian ruler of the Church who does not know what goes on in the world of science, and in an atmosphere of free thought, such as we enjoy in America. It finds much to criticize in the action of the Sacred Congregations, notably the Biblical Commission, which is supposed to be a mere pretence of inquiry, having its existence in M. Vigouroux and a handful of benighted professors resident in Italian and French seminaries; whereas it would be difficult to find, as the Pope points out, a more representative gathering of some fifty men of profound knowledge in Biblical science, solid erudition, and sound judgment, attested by their eminent position at various universities and institutes of science; men who belong to every nationality, represent nearly every order of the religious or secular clergy that has distinguished itself by scholarly attainments; men who for the most part have written works which attest their proficiency and ability to form a just estimate of the acquisitions of modern scientific research; but men, also, whose antecedents give a guarantee that they are not easily swayed by mere novelty of invention, or by the glamor of personal achievement and reputation. The number, variety of intellectual endowments, social independence, and general sense of responsibility in such a body make it practically the most reliable tribunal to be found under similar circumstances and for a like purpose.

Unfair as these criticisms are, they are not altogether the product of ill will. In an atmosphere of diffused liberty, which admits much of mere license, the quality of loyal obedience suffers. The plaint that parental and governmental au-

thority are daily growing weaker finds its echo in the Church. The sophisms which dishonor the intellectual arguments of the modernist school, under the very pretext of demonstrating truth more acurately, are applied also in the domain of discipline. The modernist who has been moved to a reckless profession of unchristian principle and doctrine, will appeal from the pope disciplining him to a pope infallible, hoping that the fallibility of the ruler of the Catholic Church in matters of correction is sufficient argument to prove to the world at large that authority need not be heeded when it is not infallible.

All these considerations are dwelt upon in the last pontifical document, which, together with the titles of other definitive utterances of the supreme tribunals of the Catholic Church for matters doctrinal and disciplinary, and complementing and confirming one another, we have placed at the head of this paper. To the thoughtful they need no further demonstration than that which our press and other accessible organs of public opinion aptly attest. That there should be men who deny or ignore these evidences is as explicable as is the fact that the meaning of the Encyclical " Pascendi " or the Syllabus " Lamentabili " should be foreign to or only half understood by those who have neither time nor taste to note the vagaries of modern speculative science, and who do not know what it all means, unless that it is an attempt to block the progress of the age toward wider illumination.

III.

But we are dealing with facts which, to the clergy of America, must be of paramount importance, since they regard the very integrity of their standing as representatives of the Church and teachers of the Catholic religion. These facts are, on the one hand, the existence of the evils which the Sovereign Pontiff complains of and condemns; and, on the other hand, the very definite severity with which the censure of the Pope falls upon those who consciously and carelessly foster or tolerate the spread of these evils among our Catholic people. We may ignore the actual condition which these two

facts imply; but if we do, we are untrue to our profession, no better than ecclesiastical politicians who play their part, but play it only until the footlights are extinguished.

Let us see what the Pontiff says. In the first place he binds our conscience under pain of grave sin. "Wherefore we find it necessary to declare and prescribe, as we do now declare and expressly prescribe, that all are bound in conscience to submit to the decisions, regarding doctrine, of the Biblical Commission, which have been issued in the past, and which shall be given in the future, in the same manner in which the decrees of the Roman Congregations confirmed by the Pontiff are held to be binding." The injunction here turns particularly upon obedience in conscience to the decisions of the Biblical Commission, because it is in questions of Biblical criticism that modernist scholarship seeks to maintain its superiority to the historical traditions and accredited deposit of revealed truth as offering proper motives of credibility. The Pope does not appeal to the prerogative of infallibility or transfer any such right to the Biblical Commission, although he speaks here of decisions regarding doctrine, which is worthy of note. But that does not lessen the stringency of accepting the doctrine as the one which every Catholic is bound to accept in conscience, and to profess, whether it commends itself to his private estimate of evidence or not. Nor do we thereby prostitute our judgment or reason any more than when we accept the evidence of science against what we deem our personal experience, as when we speak of motion or distance.

The Pontiff adds further: "Nor can those escape the censure for disobedience and rashness, and consequently of grave sin, who *in speech* or *in writing* attack these decisions." And lest even here there loom any misunderstanding, he explains that this sin of disobedience is something apart from the scandal and the kindred injuries which the criticism of Christian doctrine may occasion.

Such being the nature of the offence, the penalty attached to its deliberate commission is proportionate. A grave danger demands drastic measures of prevention, and a serious moral

wrong calls for grave censure. Hence the Pontiff, hoping to check the action of those who by all kinds of sophistry endeavor to detract from the force and efficacy of the above-mentioned prescriptions, pronounces the penalty of excommunication against those who are guilty of such action. Hence "should anyone, which God forbid, be so bold as to defend any of the propositions, opinions, and teachings condemned in those [the Pontifical] documents, *he falls 'ipso facto'* under the censure contained in the chapter *Docentes* of the Constitution *Apostolicae Sedis.*" This censure is reserved to the Sovereign Pontiff; and accordingly those who incur it cannot be absolved in the ordinary way.

IV.

The initiative of the remedies to be applied toward rendering the above-mentioned legislation practically effective by eradicating the false principles on which the modernist propaganda relies, must, as the Pontiff indicates, come from the bishops. Accordingly he concludes the *Motu proprio* before us by an appeal to their active vigilance and sense of responsibility.

Once more and most earnestly we exhort the Ordinaries of the dioceses and the Heads of Religious Congregations to use the utmost vigilance over teachers, and first of all in the Seminaries; and should they find any of them imbued with the errors of the Modernists, and eager for what is new and noxious, or lacking in docility to the prescriptions of the Apostolic See, no matter how these may be published, let them absolutely forbid the teaching office to such; so, too, let them exclude from sacred orders those young men who give the very faintest reason for doubt that they hold the condemned doctrines and the pernicious novelties. We exhort them also to take diligent care to put an end to those books and other writings, now growing exceedingly numerous, which contain opinions or tendencies of the kind condemned in the Encyclical Letters and Decree above-mentioned; let them see to it that these publications are removed from Catholic publishing houses, and especially from the hands of students and the clergy. By doing this they will at the same time be promoting

real and solid education, which should always be a subject of the greatest solicitude for those who exercise sacred authority.

That this appeal to the responsibility of the chief guardians of the Catholic faith in America has found a heeding in many quarters is evident from such Pastoral Letters as that recently addressed to his clergy and flock by the Archbishop of Boston; and from methods already adopted in places, like the archdiocese of Dubuque, where, we understand, it has been proposed to make the Syllabus of Pius X the topic of study and discussion at the ecclesiastical Conferences during the coming year. By these means the people are not only warned against the corruption of their faith, but an intelligent basis is established for a just appreciation of the salutary enactments of the Sovereign Pontiff, the maintenance of whose authority in the Church is the best guarantee of respect for our own when not unreasonably exercised.

RITUALISTS AND "CATHOLIC CONSENT".

THE Report of the Royal Commission on Ecclesiastical Discipline in the Church of England, issued some time since, still awaits an application of its suggestions. It may be of interest therefore to examine the position of the Ritualists in relation to it, since its suggestions have reference principally to their conduct. For the Report clearly shows that the commissioners were exercised much more by the alleged prevalence of breaches of the law in the direction of excess on the part of advanced ritualists than by the deficient observance of low churchmen in the conduct of Divine service. Nor is this surprising when we consider the fact that the bulk of the evidence invited by the commissioners was supplied by low church witnesses and ultra-protestant societies. "Almost the whole of the evidence," as the commissioners themselves tell us, " was directed to alleged irregularities consisting of the introduction of unauthorized alterations in the rites or ceremonies of Divine service. Scarcely any evidence was offered of mere negligence in the conduct of Divine service." Ritual-

ists, after their wont, and in accordance with their maxim of "live and let live," abstained from bringing evidence against their low-church brethren. In this they were true to their traditions, since reprisals never have found place in their program. Moreover, and in this lies the principal explanation of their abstention, they have from the first for the most part consistently refused to submit the matters under discussion to any save what they can regard as a canonically constituted ecclesiastical tribunal, free from civil interference, and subject as to its decisions to "the law and practice of the whole Catholic Church." Under the auspices of the English Church Union a memorial was indeed drawn up and presented to the commissioners by means of which 2,519 clergymen called attention to the duty of observing the provisions of the Ornaments Rubric of the Book of Common Prayer, and repudiated the idea of a right on the part of the Judicial Committee of the Privy Council to determine the discipline and doctrine of the Church of England; but no sort of evidence seems to have been brought by these clergymen against the party of neglect. Whether they would thus abstain from reporting to a canonically constituted ecclesiastical court, particularly in cases affecting doctrine, there should be reason to doubt; since the maxim of "live and let live," with reference to the toleration, within the fold of the Church, of heresy, or of such defective ritual observance as constitutes heretical depravity and defiance of ecumenical authority, can scarcely be said to be consistent with the ritualists' contention that the Anglican communion is a part of the Catholic Church—of that Church which certainly has nowhere at any time admitted so obnoxious a principle.

The commissioners divided the breaches complained of, first into "illegal practices which do not appear to have any significance beyond that which directly belongs to them as showing a disregard to the exact requirements of the law," and secondly into "illegal practices which either from their nature, from historical association, or from some other cause, appear to have a significance beyond that which the practices

in themselves possess," that is to say, simply as deviations from the law. They tell us that this second group includes most of the practices complained of with regard to ritual, and that while some of them "may reasonably be regarded as significant of doctrine formally defined and adopted by the Church of England," and some "as significant of teaching legally declared not to be contrary or repugnant to the Articles or formularies of the Church of England," others, on the contrary, "are significant of doctrine and teaching contrary or repugnant to the Articles and formularies of the Church of England," and that for these, though, "in some instances at least, they would not be defended by an appeal to the law of the Church of England," warrant is claimed "because they are alleged to be part of what is termed the heritage of the whole Catholic Church."

In regard to these last-named "irregularities" the attitude of the commissioners is plain and uncompromising and entirely at variance with the contention of the advanced section of the ritualists: "the only question," they say, "that can properly arise as to them is not whether they can be sanctioned, but how they can most effectively be dealt with so as to be made to cease." They plainly infer that what is claimed by advanced ritualists as being part of the heritage of the whole Catholic Church may nevertheless be banned and disallowed by the National Church of England. Elsewhere also, so far from recognizing the ritualist principle of "catholic consent," or the authority of what ritualists understand by "the whole Catholic Church," they affirm that "the nation has a right to expect that in the national Church the services shall be conducted according to law," that is to say, according to the law of the Anglican Establishment, without reference to the doctrine, discipline, and observance of what ritualists term "the rest of the Catholic Church." Moreover, they conclude their summary of the results of the evidence laid before them with the observation that the practices to which they take exception "lie on the Rome-ward side of a line of deep cleavage between the Church of England and that of Rome," and

that "it is significant that many of them seem to receive their chief support from a section of Churchmen, who, lightly regarding the special ceremonial and distinctive teaching of the Reformed Church of England, and especially her claim to ordain, change, and abolish ceremonies or rites ordained only by man's authority, profess submission to what they term Catholic custom—an allegiance which in practice is found to involve assimilation of some of the distinctive methods of Roman worship." When endeavoring, however, to ascertain the reason of the repeated failures to secure obedience to the law, they assign two causes: first, the antiquated theory upon which the Acts of Uniformity are based, and secondly the constitution of the Court of Final Appeal for Ecclesiastical Causes. They apparently fail to perceive that, so far as the advanced section of the ritualists is concerned, the root cause lies deeper; that they themselves indicated it in their reference to the ritualists' professed "submission to what they term Catholic custom."

Now what does this profession signify? What do ritualists mean by their appeal to "the law and practice of the whole Catholic Church"? What do they understand by the terms "catholic custom" and "catholic consent"? In the endeavor to understand their position it may be well first to state it as voiced by the president of the English Church Union in view of the Report of the Royal Commission. Starting with the assumption that the Church of England is a "part" of a "whole" made up of the Roman Catholic, the Oriental, and the Anglican Communion; that these, though visibly divided in relation to administrative authority, make up one visible Catholic Church, he asks, "What is the relation of the Church of England to the whole of the Catholic Church?" and answers, "It is that of a *part*." He then lays down the principle that, "as a part, the Church of England is bound by the authority of the whole Church. The Church of England is not an independent body. There are certain things which it can do consistently with its position as a part, and there are things which it cannot do without violating its own claim to

speak with authority." He includes the matters submitted to the examination of the commissioners as being amongst the things that are beyond the adjudication of the Church of England, because belonging to a jurisdiction higher and wider than that of a national Church; he asks, "Is there any real doubt, for all practical purposes, what the teaching and practice of the whole Church, East and West alike, is in all such matters as are the subject of present controversy?" Finally he concludes with the warning that the Church of England will succeed in its mission "only in proportion as it is true to its principles," and that "among these principles none is more important, and none goes so deeply to the root of existing difficulties, as that the whole is greater than a part, and that the Church of England and the Anglican Episcopate can only claim obedience and bring others to the obedience of the Faith, in proportion as they are obedient themselves to the teaching of that whole Catholic Church from which they derive their own authority, and their only right to claim obedience from others."

It seems evident, then, that the advanced ritualists are not likely to submit to any court whatsoever, whether civil or ecclesiastical; nor, it may be added, to any synod of the Church of England, whether diocesan, provincial, or national, however canonically constituted, unless the rulings of such court or synod prove to be in agreement with what they judge to be "the teaching and practice of the whole Church, East and West alike." The president of the English Church Union appears to make this clear, moreover, in his reply given to the question proposed by himself, "What authority will you obey?" he answers: "Though I do not believe that such courts were ever at any time intended for the determination of questions touching doctrine and ritual, yet if it is thought desirable to create a hierarchy of courts for such a purpose, I suppose then an episcopal court in every diocese, which really represented the authority of the bishop, free from any civil interference, but subject as to its decisions to the law and practice of the whole Catholic Church—a law and practice which,

after all, it is not difficult to ascertain—would meet with the ready obedience of all loyal Churchmen. And that if the inquiry were pushed from the diocese to the province, a similar court representing the metropolitan, itself in like manner bound to administer the law of the Catholic Church from which the metropolitan derives his own claim to spiritual authority, free from any civil interference, and from reference to Acts of Uniformity, with, in the last resort, an appeal to the synod of the province—how secured, so that it was really secured, would be a matter of secondary importance—would win the ready assent and obedience of all loyal Churchmen."

But if the appeal to the Synod of the Province resulted in decisions contrary to "the law and practice of the whole Catholic Church," what then? Such decisions would, we presume, be resisted on the ground that they were not "subject" to that law. Under the like conditions a synod representative of the entire Anglican episcopate would have to be resisted. Nay, there are not wanting among advanced ritualists some who maintain that, since no authority has a right to adjudicate upon matters which rest upon an authoritative basis higher and wider than itself, therefore any such proceeding on the part of even a canonically constituted Pan-Anglican Synod would be *ultra vires* and consequently null and void *ab initio*.

A significant question seems to suggest itself in view of such a contingency. Would advanced ritualists consider their position to be at least compromised by it? Would they feel bound to withdraw from communion with a whole bench of bishops who in solemn synod assembled had set "the rest of the Catholic Church" at defiance and rendered obedience to themselves impossible? Could they any longer remain in a Church which by its most complete representation had declared its authority to be independent of and superior to "the law and practice of the whole Catholic Church"? Or, would they, on the contrary, find in the lowest depths a lower still, some further ultimatum as the test of schism—would they perchance discover that their *ultra vires* and null and void *ab initio* argument renders schism and heresy, in the case of provincial or national synods, in fact impossible?

It may be objected that all this is too speculative, that it will be time enough for the ritualists to reconsider their position when the suggested contingency arrives. It is to the point, however, to revert here to the fact that while low churchmen do not consent to the principle of "live and let live" in regard to the beliefs and practices which they consider to be contrary to the doctrine and discipline of their Church, high churchmen, on the contrary, despite their claim to membership with that Catholic Church which never has countenanced heresy or tolerated it within her fold, appear to be quite content to let heresy live on, as it has lived for three hundred and fifty years, and to remain to their lives' end in communion with those whom they already regard as heretics. Nay, it is scarcely too much to say that by reason of their appeal for the application of this principle of "live and let live" within the Anglican Establishment, they become in effect consenting parties to what they deplore as heresy in doctrine and desecration of the Eucharist. And if it be pleaded that they must wait upon *time* to reveal the true character of the Anglican communion, it surely will be replied that if three hundred and fifty years have not sufficed to make the Church of England a permanent home for Protestantism of every shade of denial and misbelief, much less have they contributed toward its manifestation as a "part" of Catholic Christendom. Whilst, then, ritualists may perhaps be commended for their patience in refraining from reprisals against their low-church brethren, the latter certainly appear to be the more consistent, by reason of their endeavor to rid their Church of doctrines and practices which they regard as erroneous and contrary to the principles of the Reformation.

But to return to the words of the president of the English Church Union. With reference to "the rulings of the existing ecclesiastical courts," he maintains "that the claims made by those courts to adjudicate on matters of doctrine and ritual, and the assertion of an appeal from them, in regard to such matters, to the Sovereign in Council, is a claim that cannot be sustained, that it has no historical foundation, that its devel-

opment is due to accident, and to ignorance of the facts of the case;" and then he adds, "that those who seek to defend it, do so either because they have no adequate conception of the claims made by the Church as a whole, and of the claims made by the Church of England in particular, or else because, knowing these claims, they deliberately choose to ignore and defy them."

Now, as to "claims made by the Church of England in particular," the authorities of that Church, whether at the time of the Reformation, or at any subsequent period, do not appear to have been cognizant of any such Church of England claim to be judged by "the law and practice of the whole Catholic Church" as is now advanced by ritualists; nor do their acts appear to have been influenced by what ritualists understand by "catholic custom" and "catholic consent." It is true that the thirtieth of the Canons of the Church of England of 1604, on the lawful use of the cross in Baptism, by way of explanation and apology for the retention of the ceremonial use of its sign, declares as follows: "Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which doth neither endanger the Church of God, nor offend the minds of sober men; and only departeth from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolic Churches, which were the first founders." It is likewise true that the Preface to the Book of Common Prayer, of 1662, speaks of the rejection of all such alterations proposed as were of dangerous consequence "as secretly striking at some established Doctrine or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ". But these sentiments surely are more than qualified by the thirty-fourth of the Thirty-Nine Article of Religion, which plainly declares that "Every particular or National Church

hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority," — by "man's authority" being, of course, understood the ecclesiastical law as distinguished from the *jus divinum*; since such matters as ecclesiastical rites and ceremonies never, save under the old dispensation, were *de jure divino*. Moreover, the commissioners, despite their evidently conscientious and careful investigations, were unable to discover any such Anglican theory of authority in relation to the matters in dispute as is now claimed by ritualists on behalf of their Church; they were led, on the contrary, unanimously to define what they understand to be the law in these matters, in accordance with its liberal and traditionally received sense of Parliamentary enactment and judicial interpretation, and to animadvert upon "a section of churchmen, who, lightly regarding the ceremonial and distinctive teaching of the Reformed Church of England, and especially her claim to ordain, change, and abolish ceremonies or rites ordained only by man's authority, profess submission to what they term Catholic custom."

This allusion to "catholic custom," as also the terms "catholic consent," "the law and practice of the whole Catholic Church," "the teaching and practice of the whole Church, East and West alike," which is so common now amongst ritualists, brings us to an examination of the argument upon which their appeal to what they term "the rest of the Catholic Church" is based.

By "the rest of the Catholic Church" they mean, as we have seen, the Roman Catholic and the Greek and Russian communions. In their view these communions, together with the Anglican and Anglo-American, make up the one visible, indivisible kingdom of Christ, despite the circumstance that every one of them is in fact separate and independent of the rest, in administrative authority and government, and that they cannot, therefore, be said to form together one visible body politic. But if they are not in fact comprised in one visibly organized body, in one visible ecclesiastical polity, how,

it will be asked at the outset of the argument, can they form one visible *Ecclesia*, one Church? And if they are separate each from the rest in government and administration; and if, moreover, the one only form of ecclesiastical jurisdiction, independent of national frontiers, in the domain of religion, namely, the Roman Catholic—if this, the only Catholic jurisdiction ecclesiastical that in substantive fact is to be found among them, is repudiated by Orientals and Anglicans, what, it will be asked in the next place, is meant by "the law" by which these in common with Roman Catholics are bound? Is that law of an objective nature, or is it subjective merely? Where are we to look for this authoritative interpretation? Or does the ritualist, after all, depend for its interpretation upon the exercise of the Protestant principle of private judgment?

Elsewhere[1] I have endeavored at some length to give an account of the actual state of the case as pertaining to the matter of the ecclesiastical jurisdiction in relation to Roman Catholic, the Oriental and the Anglican communions respectively. It is only possible here, and may suffice, briefly to repeat that, on the one hand, we see the Roman Catholic Church in possession of a jurisdiction which everywhere independently of national frontiers unites in one world-wide organized body, one visible polity or kingdom ecclesiastical, the great majority —some two-thirds—of those who claim the Catholic name; who are Catholics, moreover, not merely in name, but in accordance with the fact that they are of all nations and peoples and tongues. Over and against this world-wide Church, opposed to, and outside the pale of, her jurisdiction, are the Church of the East, the Church of England, and the Protestant Episcopal Church of America. Such members of these latter Churches as lay claim to the title of Catholic, do not profess to make good their claim save as belonging to "parts" of the same Church as the Roman Catholic, since, even though taken collectively, the Churches to which they respectively belong would be insufficient to form a Catholic Church. But

[1] *The Fortnightly Review*, August, 1906.

these Churches cannot in relation to jurisdiction be taken collectively, since each is a separately organized body, no two of them possessing a common legislative or administrative authority. Still less, of course, can any of them be considered as forming one Church with the Roman Catholic, whose jurisdiction they all alike repudiate. The Eastern Churches, moreover, as notably the Russian Orthodox, which is by far the largest of them all, are as erastianized, and therefore as nationalized, as is the Church of England, and consequently as separate one from another, except so far as dogmas and rites are concerned, as from the Anglican and Anglo-American. Their principle of independence and separation, as of erastianism also, is, for instance, thus stated by Professor Kyriakos of the University of Athens: "So long as Russia was a barbarous country, dependence of its Church on Constantinople was a blessing; but as soon as the country began to develop, it was right and canonical that the Russian realm should supplement its political independence with ecclesiastical independence." And in accordance with this principle we find that other branches of the Greek Church, whether in Greece itself, in Austria, Servia, Montenegro, Cyprus, as also the Bulgarian Church, are now likewise independent national Churches. Meanwhile—as may be observed by way of contrast—Eastern Christianity is interpreted by many millions of Catholics, who by virtue of their allegiance to the Pope's jurisdiction are in communion with Catholics all over the world.

Sufficient perhaps has been said to show that the ritualists' appeal to "the rest of the Catholic Church," to "the law and practice of the whole . . . . East and West alike," cannot be described as an appeal to a number of communions which along with the Church of England are comprised in one ecclesiastical body politic by virtue of a common jurisdiction. To the Roman Catholic, not in junction with other communions, but as separate and sole, applies the description of a Catholic Church everywhere at unity in itself and recognizable by reason of a jurisdiction which takes no account of national frontiers and is in matter of fact independent in the sphere of religion.

She *has* a law, acknowledged by friend and foe alike, by which her members are united in one visible world-wide polity; but by what law Easterns and Anglicans can be said to be thus united with her, and with one another, does not appear. The ritualists' appeal to "the rest of the Catholic Church" and its "law and practice" resolves itself into an appeal, on the one side, to the Roman Catholic Church, whose jurisdiction they repudiate, and, on the other, to the Eastern Churches, which are national and as separate each from the other, and from Rome, in administrative authority, as is the Church of England from every one of them. And if it be urged that there is, however, a "teaching and practice" common to all of them, and that it is to this that the Church of England appeals or should appeal, as being a "part" of the same Church with them all by reason of her Orders and Sacraments, the answer surely is obvious, viz., the identity of dogmas, institutions, usages—waiving for the sake of the argument the question of the validity of Anglican Orders—does not suffice to make two, three, twenty Churches numerically one Church; we cannot, for instance, speak of several sovereign states, possessing a common parentage, the same language, institutions, and even the same form of government, as being for these reasons one state. Ritualists should therefore base their claim to "the teaching and practice" for which they contend, upon other than the ground that the Church of England is a "part" of an ecclesiastical polity or kingdom of which the communions to whose teaching and practice they appeal make up the remaining parts. What is the worth of an appeal to "catholic consent" with reference to a number of Churches between which no consent on the fundamental matter of jurisdiction is to be found? How can these Churches be held accountable to one another for their teaching and practice without being at the same time accountable in relation to the administrative authority upon which such teaching and practice depend? How can they be said to be all of them under one and the same Catholic jurisdiction while in fact one only amongst them is subject to Catholic jurisdiction in the one form in which such jurisdiction is to be found?

It surely would be more consistent in advanced ritualists to regard the Catholic Church, as do their "moderate" high-church brethren, as being merely a *family* spread into the world in independent branches, after the manner of human families. They regard it as being a *kingdom*, however; not an invisible, but a *visible* kingdom; a kingdom in this world, yet not of it; and, because not of this world, possessing therefore a jurisdiction independent of civil power in the domain of religion. Moreover, since a kingdom cannot have two governments, they consider that the jurisdiction of the Catholic Church should be one and the same all over the earth, holding all her parts in visible unity of religion and organization. Such, however, in their view is not, and for centuries has not been, the actual state of the case. On the contrary, according to their account of the matter, two-thirds of her subjects are dominated by a papal usurpation, and the remainder are for the most part divided and subdivided, so far as ecclesiastical administration is concerned, under bondage to the civil power. Her true form of jurisdiction has, in their view, been suppressed by papalism on one side, and by nationalism on the other. It exists now, therefore, only on paper! If this were the true account of the matter, it surely is obvious that but one conclusion could be arrived at, viz., that, since the jurisdiction of the Catholic Church has disappeared from off the face of the earth, therefore her kingdom in consequence has likewise ceased to exist. The words of the Divine Founder, "a kingdom divided against itself cannot stand," have been fearfully exemplified; the gates of hell have, despite His promise to the contrary, prevailed; His reign in the World by means of a visible Church has for centuries ceased!

Happily for believers in a visible Church Catholic, as being the kingdom of Christ, one and indivisible in all that pertains to her essence *as* a kingdom, and therefore in the first place as regards her *jurisdiction*, there is another account of the matter. They maintain that the one only form of ecclesiastical jurisdiction, administration, government, that, independently of national frontiers, has in matter of fact century after cen-

tury been in possession, is the manifestation of Christ's reign upon the earth; and that the multitudes of all nations and peoples who are held by it in visible unity of religion form, to the exclusion of all religious bodies extraneous to them, His visible kingdom the Catholic Church—a kingdom *indivisible* because secured by His appointment and promise to endure *as a kingdom* until the end of time. They believe that neither the gates of hell, nor the disintegrating forces of the world, can prevail against this kingdom, and this precisely for the reason that though in the world she is not *of* it—is not subject to the vicissitudes of earthly kingdoms, is not ruled by the world's divisions, cannot be parceled out into national churches, is superior to the efforts of secular states to take captive and shape her under subservience to temporal interests. They believe, in short, that the Catholic Church is the Bride of Christ, not the handmaid of the world, and that she has proved, and ever will prove, superior to the world's efforts to dethrone her from this her divine estate; that she will prove "with a cogency as great as that of a physical demonstration, that she comes not of earth, that she is no servant of man," that "time and place affect her not, because she has her source where there is neither time nor place, because she comes from the throne of the Illimitable Eternal God;" that, in short, her jurisdiction is from on high and therefore cannot fail.

If, then, the ritualists would be governed by "catholic consent," and the "law" of the Catholic Church, they must submit themselves to that one form of jurisdiction which *obtains* catholic consent. The Royal Commissioners, after careful investigation of their cause, have not been able to discover any Catholic jurisdiction, save the papal, in operation. They have in consequence been led to observe that the practices which this "section of churchmen" have adopted "lie on the Romeward side of a line of deep cleavage between the Church of England and that of Rome;" that they "profess submission to what they term Catholic custom—an allegiance which in practice is found to involve assimilation of some of the distinctive methods of Roman worship."

The position of this section of churchmen is in truth a pathetically isolated one. Severed in sympathy from the main body of their Church, and out of harmony with its traditions, they are out of communion also with all that "rest of the Catholic Church" to whose teaching and practice they appeal. Unable, on the one hand, to submit themselves to any Church of England authority which is not in turn subject to "the law and practice of the whole Catholic Church"—which does not "administer the law of the Catholic Church"—neither will they, on the other hand, submit themselves to the one form of jurisdiction which in fact administers such a law. Thus they are thrown back upon themselves and forced to put together a speculation, new in the Church of England, by which ecclesiastical authority becomes to them purely subjective and depends for its interpretation and application upon their private judgment. In truth, they obey but themselves.

H. P. RUSSELL.

Leamington Spa, England.

DE RANCÉ AND THE TRAPPIST REFORM.

AMONG the throng of statesmen, warriors, wits, poets, and other illustrious characters who adorned the age of Louis Quatorze—an age when wit and gallantry were held to be convertible terms, and vice, in the more than questionable axiom of Burke, lost its evil in losing all its grossness, were to be found not a few whose virtuous lives form a pleasing and striking contrast to the general corruption of morals during that epoch, the most brilliant and interesting in modern French history. Conspicuous among those who, like the early solitaries, the Fathers of the Desert and of the Laura, the founders of the cenobitical or conventual life—precursors of St. Benedict and St. Bruno—fled from the pestilential moral atmosphere of large cities, and the still more pestilential atmosphere of courts, where successful vice flouted and flaunted under the approving eyes of royalty, and sought, amid the solitude and silence of the cloister, shelter from a world where "all flesh had corrupted its way"; among those who thus

Forgot a world where strong temptations try,
And, since 'tis hard to combat, learn'd to fly—

was Armand Jean le Bouthillier de Rancé, the learned and pious abbot of the famous monastery of Notre Dame de la Trappe, "the perfect mirror of penitence, the complete model of all the Christian and religious virtues, the worthy son and faithful imitator of the great St. Bernard," as his principle biographer, Dom Pièrre le Nain, sub-prior of the same monastery and brother of the celebrated Tillemont, calls him.

Born in Paris on the 9th of January, 1626, the same year that witnessed the foundation of the Congregation of the Mission by St. Vincent de Paul, who effected among the secular clergy of France a reformation such as De Rancé was destined to effect among the monks of La Trappe—a scion of one of the oldest and most distinguished families in the kingdom, a family which proudly traced its descent from the Dukes of Brittany, which had been long settled in Normandy, occupied the highest positions in Church and State [1]—the second son of Denis le Bouthillier, lord of Rancé and secretary to the Queen Mother, Marie de Medicis, had for godfather, Cardinal de Richelieu (who gave him the names of Armand Jean) and for godmother, Marie de Fourcy, wife of the Marquis d'Effiat, receiving private baptism on the day of his birth. Under the tutelage of three preceptors, he rapidly developed into a marvel of precocious erudition, publishing at twelve years of age an edition of Anacreon,[2] which, attracting the notice of the

[1] The family had already given to the Church, Mgr. Victor le Bouthillier, Bishop of Boulogne, and subsequently Archbishop of Tours, chief almoner of the Duke of Orleans and Mgr. Sebastian le Bouthillier, Bishop of Aire, a prelate of great piety. The head of the family, Claude de Bouthillier, was Secretary of State.

[2] It contained a Greek scholia of his own composition and appeared with the title, "Anacreontis Odae, Graece tantum, cum Scholiis Johannis Armandi Buthilleri, Abbatis, Parisiis, J. Dugast, 1639, in 8vo." He also wrote a French translation of the poems of Anacreon, but it was not published. He had a consummate knowledge of Greek. To test it, Father Caussin, the king's confessor, who objected to conferring upon him an ecclesiastical office on account of his youth, put Homer into his hands and desired him to translate from it a certain passage, which he did without the slightest hesitation.

Cardinal, paved the way to ecclesiastical preferment before he reached early manhood [3] and the companionship of the *beaux-esprits* who gave its intellectual tone to the brilliant courts of the thirteenth and fourteenth Louis: who fought, feasted, and flattered; who clashed arms with German legions on the Rhine frontier and measured swords against the Dutch and English in the swamps of Holland; who held high revel at Versailles and the Louvre, who spoke the language of gallantry and intrigue in the polished periods of Balzac and De Sévigné; for, as yet, no handwriting on the wall disturbed Belshazzar or his guests, and the dark clouds that subsequently overshadowed the political horizon, harbingers of the gathering storm, showed only their silver lining. The curtain had but risen a few years before on that momentous drama, crowded with characters and incidents and full of plot and passion, in which the great Cardinal and statesman who "made his monarch play the second part in the monarchy and the first in Europe, abased the king but glorified the reign," was the central figure, filling the stage with his majestic presence. Richelieu was then rearing the imposing fabric of the most powerful, if not the most despotic, monarchy in Europe, on the basis of a policy of centralization which subsequently reached its climacteric in the elevation of personalism into a creed with "L'Etat, c'est moi!" as its dogmatic definition. In December, 1642, the great minister died, bequeathing his policy, if not his power, to Mazarin, in place of the famous Capuchin Father Joseph du Tremblay, the confidant and depositary of all his views, who had predeceased him. Mazarin's administration under the regency during the long minority of Louis XIV was a

[3] Originally intended for the Order of the Knights of Malta, the death in 1637 of his elder brother changed his father's plans, and fixed his destiny in the Church. Before he attained his eleventh year he was put in possession of a plurality of benefices, which were secured for him in place of his deceased brother. "Thus," says Marsollier, "between the tenth and eleventh years of his age, having rendered no service to the Church, and even at an age when he was not capable of rendering her any, he was in receipt of a yearly income of between fifteen and twenty thousand livres." This may be roughly computed at about half as many English pounds.

period of feverish political activity. France was between two fires—at war with Spain and Austria—while the combustible elements that have always existed in Paris—then the theatre of stirring events, around which the elder Dumas has thrown the glamor of romances, and which, chronicled by De Retz, La Rochefoucault, De Montpensier and De Motteville, form the subject of one of the most interesting chapters in history—were dangerously near the surface of a society heated and agitated by numerous factions and cabals.

Although skilful generalship and subtle diplomacy had rendered France's foreign policy eminently successful, triumph abroad was marred by failure at home. Mazarin, failing to conciliate Parliament on the vexed question of taxation, took that fatal leap in the dark, for which, five months later, an English monarch paid the forfeit of his life; he ordered the arrest of the president and a councillor. It was the typical straw that broke the camel's back. Headed by Cardinal De Retz and the Princes of the Blood, Condé, Conti, and the Duc de Longueville (husband of the beautiful Anne Geneviève de Bourbon, the famous heroine of the Fronde, who closed her romantic career in the cloisters of Port Royal), the Parliament, in conjunction with the *haute noblesse*, whose turbulent spirit Richelieu had not quite exorcised—the Duc de Beaufort, who "had gained the love of the Parisians, not so much by his dexterity and cunning as by his vulgar way of speaking and popular behavior," the Dukes of Nemours and Vendôme, and the great Marshal Turenne, fresh from those well-fought fields in Germany, Flanders, and Italy, where he cut his way to fame—declared war against the minister and the court. Then, as Châteaubriand says, opened the trench into which France leaped to scale its way to liberty: then commenced that intermittent civil conflict, called the War of Paris or the Fronde, which had its origin in court cabals and popular discontent, and kept the kingdom in a ferment for five years, until Louis's majority in 1653 cut the Gordian knot of the difficulty, and restored Mazarin to the exercise of that power of which the nobles were so jealous, and which the young king soon after concentrated

in himself. It was a time when not only men's minds but women's also were divided between politics and soldiering; when ladies moving within the regions of *la haute politique*, caught the prevailing spirit, so faithfully reflected in De Sévigné's pleasant pages, and, drawn by that *allure militaire* which has always exercised a strong fascination over the Celtic races, so far unsexed themselves as to become captains of regiments; when the Duke of Orleans wrote letters addressed "*à mes-dames les Comtesses-Maréchales de Camp dans l'armée de ma fille contre le Mazarin*;" and when De Longueville's dauntless duchess, after the princes were arrested and imprisoned at Vincennes, held the royal troops at bay while she strove to engage the Parliament of Rouen and the entire province in her cause.

In such society and amid such surroundings were passed thirty-seven of the seventy-four years of Rancé's life—years, the faults and follies of which he afterwards expiated by thirty-seven years of prayer and penitential austerities. It is not difficult to realize in one's mind, having regard to the character of the epoch in which he lived, how it was that the protégé of Richelieu and Marie de Medicis, petted and caressed as a juvenile prodigy [4] by the widow of Henry IV, who had for him a *tendresse d'aïeule*, and called him "*mon fils*," fêted and flattered by the intellectual sybarites of the Hôtel Rambouillet, the rendezvous of all that was most elegant at court and best known among lettered people in the golden age of French liter-

[4] He had scarcely put off the dress of a child when he was able to translate fluently from the Greek and Latin poets. After the publication of the edition of Anacreon, already referred to, he wrote a dissertation on the excellence of the human soul in refutation of the ancient philosophers, expressing profound thoughts in choice language. At sixteen, he was considered sufficiently versed in the writings of the Fathers to be allowed by the Archbishop to preach in the principal parish churches in Paris. He shone with equal lustre at the University. But the greatest triumph in his literary career, at this period, was his victory over Bossuet: in competing for the degree of bachelor of theology, De Rancé held the first place, Bossuet the second. They were about the same age, and equally distinguished for precocity in learning. He had been sent to the College d'Harcourt in 1642 for his philosophy, and was graduated M. A., in 1644, and D. D., in 1654.

ature, and the numerous societies subsequently formed out of the débris of that brilliant coterie—Hôtel d'Albert, Hôtel de Richelieu, Hôtel de Longueville, and others—where an artificial classicism mimicked somewhat more than the names of the heroes and heroines of pagan mythology, and where there was much culture of mind and manners, but slight culture of morals; a frequent guest in the house of the Duc de Montbazon, under the eyes of whose handsome duchess he grew up; the intimate friend of De Retz and Champvallon, and companion of Châteauneuf, Montressor, Beaufort, and the other frequenters of the Hôtel Montbazon—it is not difficult to understand how it was that Rancé came to forget that he was an ecclesiastic, and remembered only that he was a scion of the *ancienne noblesse.* "What the world calls *les belles passions,*" says the Abbé Marsollier, one of Rancé's biographers, "filled his heart; pleasures sought him and he fled them not. No man ever had cleaner hands, nor liked better to give and less to take." "A youth passed in the amusements of the court, in the vain pursuit of sciences even damnable, after engaging in the ecclesiastical state without any other vocation than his ambition, which hurried him on blindly to the first dignities of the Church, this man," says Le Nain, "altogether absorbed in the love of the world, is ordained priest, and he who had forgotten the way to heaven, is received doctor of the Sorbonne. Such was the life of M. le Bouthillier till he was thirty years of age—all for feasting, company, play, promenading, and hunting." The last was one of his favorite pursuits. "More than once," relates Dom Gervaise, "after hunting three or four hours in the morning he was seen to post twelve or fifteen miles to sustain a thesis at the Sorbonne or preach in Paris, with as much tranquillity of mind as if he had just left his study."

"What are you going to do to-day," asked a friend who met him very early one morning. "This morning," he replied, "I shall preach like an angel and this afternoon I shall hunt like the devil." He kept a stud of horses and was very fond of entertaining at his beautiful country mansion, for he

was lavish of the wealth which devolved upon him from his father, who died in 1650. "He was at that time," says Marsollier, "in the flower of youth; his stature rather above the middle height, elegant and well-proportioned; his face was very pleasing, an open forehead, an eye of fire, an air of united mildness and dignity. That high polish of manners which the habits of a court alone confer, and which is equally attractive and imposing, he possessed to the fullest. . . . In addition to these agreeable qualities he possessed, in an eminent degree, many which are truly estimable; great goodness of heart, great probity, great warmth and steadiness in friendship, a general desire to oblige, great charitableness, an undeviating attention to truth, an abhorrence of duplicity; and, even in his greatest wanderings, a great attention to his character and the decencies of life. With this rare assemblage of agreeable and estimable qualities, he was equally the delight of his friends and a favorite of the public." His outward garb, at this period of life, is thus sketched by an eye-witness: "He wore a tight coat of beautiful violet-colored cloth. His hair hung in long curls down his back and shoulders. He wore two emeralds at the joining of his ruffles, and a large and rich diamond ring on his finger. When indulging in the pleasures of the chase in the country, he usually laid aside every mark of his profession; wore a sword, and had two pistols in his holsters. His dress was fawn-colored, and he used to wear a black cravat embroidered with gold. In the more serious society which he was sometimes forced to meet, he thought himself very clerical indeed, when he put on a black velvet coat with buttons of gold."

A very virtuous lady of his acquaintance, saddened at the sight of a young priest who was capable of rendering great services to the Church if he lived as an ecclesiastic should, thus misspending his time and his talents, reproached him. "How useless," she said, "you render the great talents you have received from heaven. O what a terrible account it will demand of you on the day of judgment! I hope you will finally enter into yourself; I have a presentiment that you will

embrace the religious life." On one occasion the Bishop of Châlons observed to him, that, from his great natural and acquired endowments, something more respectable than he had hitherto exhibited might have been expected from him. "Does not your conscience," he said "reproach you with the little you do for God, who has been so bountiful to you? I know you well enough to be assured that, if anyone had done for you a hundredth part of what God has done for you, your gratitude to him would be boundless."

He was tonsured 21 December, 1635, made bachelor of theology in 1647, licentiate in 1649, and received the cap of doctor of the faculty of Navarre in 1653. His uncle, the Archbishop of Tours, in 1651, in the Church of Saint Jacques du Haut-Pas, conferred on him simultaneously the four minor orders, then the subdiaconate and diaconate, and some months afterwards, on 22 January, 1651, the priesthood. Having received the imposition of hands, it only remained to pass to one dread ceremony else. "I have heard at the foot of the Venetian Alps," says Châteaubriand, "the chimes ring out at night in honor of a poor levite who was to say his first Mass in the morning." Struck with the solemnity of the occasion, De Rancé retired to the Chartreuse to prepare to offer the Holy Sacrifice.

A short time after his ordination he was offered, but declined, the bishopric of Leon, not indeed because he already held a plurality of appointments—he was Canon of Notre Dame de Paris, and of Tours, Abbot-Commendatory of La Trappe (in succession to his eldest brother), Prior of Boulogne, near Chambord, of Notre Dame du Val, of St. Symphorien de Beauvais, and St. Clementin in Poitou, and Archdeacon of Outre-Mayenne in the Church of Angers—but because the see was not important enough to gratify his ambition. At this time the Church in France was enslaved by the State; the crown and nobles monopolized the patronage of ecclesiastical appointments and filled the higher and more lucrative benefices with their scions or dependents; a vicious system which created and fostered the most scandalous abuses,

for which the Holy See could not be held responsible, as the government of the Church had become thoroughly Gallicanized and localized; while no proper provision had been made for the preparation of candidates for the ministry, until St. Vincent de Paul inaugurated—with the aid of Adrien Bourdoise, founder of the Seminary of St. Nicholas-du-Chardonnet; Claude Bernard, founder of the Trente Trois; Jean Jacques Olier, founder of the Seminary and Congregation of Saint Sulpice; Jean Duval, founder of the House and Congregation of Foreign Missions; the celebrated Oratorians, Cardinal de Bérulle and F. de Condren, with the Jesuits, Hayneuve and St. Jure, and the Benedictines, Tarisse and Bataille—the great Catholic ecclesiastical reform of the seventeenth century, a movement which requires to be studied and comprehended, not in fragmentary sketches, but as a whole, in all its important bearings upon religion and society.

How Rancé fulfilled the obligations of the ministry Gervaise tells us in a few words: "*Pour la messe, il la disait peu.*" Like Catherine de Medicis, he was given to astrology,[5] and knew the mountains of the moon better than he knew the mountains of the earth. But, out of evil cometh good; the warnings he thought he received from the stars turned, as Châteaubriand says, to the profit of his future conversion. He tells us himself in a memoir written in after years at La Trappe, all the dangers he ran during his life, dangers from which he had been preserved only by the goodness of God. "One cannot read without shuddering the picture he has drawn himself of the great dangers to which he was exposed while he was thus living in the world," writes an anonymous author;[6] "they number twelve, and there was hardly a single

[5] He became infatuated with judicial astrology, then a fashionable craze, and persuaded himself that the destinies of men were written on the stars, in characters intelligible to those who had talents and industry to acquire the science of them. His theological studies weaned him from this visionary pursuit, as well as from the equally visionary one of alchemy.

[6] *Hist. des Trappistes du Val-Sainte-Marie*, diocese de Besançon, avec des Notices Interessantes sur les autres monastères de la Trappe en France, en Belgique, en Angleterre, en Irlande, et sur plusieurs religieux Trappistes. Namur: 1841.

one whereby he would not have perished, if God had not specially protected him: he recognized it himself and adds at the end of the picture these words of Scripture: *De his omnibus eripuit me Dominus.*"

"At four years of age," he says, "I was attacked with a dropsy, of which I was cured to the surprise of everybody. At fourteen I had the smallpox. Once, trying a horse in a courtyard, having urged him on several times and brought him up to the gate of a stable, he ran away with me, and leaped over two gates. It was a miracle I wasn't killed." One day, behind Notre Dame, at the point of the island, he was bringing down some birds, when some other sportsmen fired on him from the opposite bank of the river. He was hit and only escaped by the steel chain of his game-bag against which the shot struck. "What would have become of me," he observes, "if God had called me away at that moment?" On another occasion, at Varet, he heard some sportsmen in the avenue of his château, ran out, rushed into the midst of a troop of officers, at whose head was a nobleman famous for duelling, and disarmed him. "Heaven must have protected Rancé," said the noble poacher afterwards, "for I don't know what hindered me from killing him."

After the Fronde he sometimes resided in Paris and sometimes at his patrimonial château at Varet, in the environs of Tours, which he embellished every year, and where he frittered his time away like St. Jerome and St. Augustine before they broke with the world. He invented pastimes, gave brilliant fêtes, sumptuous banquets, and dreamed of new delights, but could not realize what he dreamed. One day he resolved with three nobles of his age to undertake a journey in imitation of the Knights of the Round Table. They had one purse in common and were preparing to go in quest of adventures, like the semi-mythical heroes of Geoffrey of Monmouth's history or Tennyson's Arthurian epic, when the project evaporated in smoke. It was not far, says one of his biographers, from those youthful reveries to the realities of La Trappe.

The Archbishop of Tours, the head of the family, having

failed to secure him as coadjutor, had ceded to him the office of first chaplain to the Duke of Orleans, and nominated him, in quality of Archdeacon of Tours, deputy to the Assembly of the Clergy convoked in 1655 to deal with the Jansenist question and which censured the Jansenist leader, Arnauld. Here he added to his reputation and he was charged, along with the bishops of Vence and Montpelier, with the task of bringing out a Greek edition of Eusebius, or, according to some, of Sozomen and Socrates. A short time afterwards occurred the romantic incident which is said to have been the immediate cause of his conversion.

Châteaubriand has carefully investigated the anecdote of Larroque,[7] that De Rancé's retirement from the world was the result of the horror inspired by the sight of the dead body of his friend, the Duchess of Montbazon, one of the most beautiful women of her time, who had died of a loathsome disease; and that he had obtained possession of her skull, which he

[7] The incident was first related in a book published by Pierre Marteau, at Cologne, in 1685, and entitled—"The Real Motives of the Conversion of the Abbot of La Trappe, with some Reflections upon his Life and Writings." De Rancé, it is said, returning one evening to the residence of the Duchess of Montbazon in a sad and thoughtful mood, found the door closed, and the house apparently deserted by all the inmates. Surprised and alarmed, he went round to a postern through which he had often got admittance, and tied his horse to a post. The servants, knowing his attachment to their mistress, were unwilling to tell him what had taken place, and he ascended a small private stair that led to the lady's apartments. On the top was a small chamber—half library, half dressing-room—where she was wont to see her most friendly visitors, and where De Rancé now wished to give her an agreeable surprise. He tapped softly at the door, and hearing no sound, he opened it slowly and went in. She was there indeed, but—it was her coffin. She had been carried away by the small-pox after a short illness, and the horror of the dreaded contagion was such, that neither friend nor attendant would keep her company. Another account says that De Rancé, apprised of her illness, hastened to visit her as soon as he realized the danger she was in; that everyone else was afraid to make it known to her; and that it was only he who ventured to speak to her of her approaching death; that she put herself in his hands, that he helped her to die well, sent for a priest to whom she made her confession, received the last Sacraments, and lingered for five days, during which time she would not let any one speak to her of the world, continually exclaiming "God alone!"

kept in his cell as a *memento mori.* Saint-Simon affirms, with Gervaise, that she died of measles, that Rancé never left her, saw her receive the last Sacraments, and then repaired to Varet; and insinuates that the decollation was only the work of an anatomical study.[8] Châteaubriand thinks it not impossible that he obtained the skull, as Marguerite of Valois and the Duchess of Nevers had the heads of Coconnas and La Môle embalmed. It is even asserted that the head of Madame de Montbazon was shown at La Trappe in the room occupied by De Rancé's successors; but this the Trappists themselves denied. In effect, as Châteaubriand remarks, all the poets have adopted Larroque's version; all the religious rejected it. It rests only on the unsupported assertion of a Huguenot minister. Maupeou, one of Rancé's three contemporary biographers, denies it, in a work written expressly on this subject; Marsollier, the second, is silent; Le Nain, the third, the most complete and reliable, who died sub-prior of La Trappe, at an advanced age, and was the friend and confidant of De Rancé, classes it along with other libels; Père Bonhours says, all France and the neighboring countries regarded it as a defamatory libel, and its author an impostor, who wished to decry a holy abbot and discredit virtues the most brilliant and solid; while the one man who could have silenced for ever calumnious tongues by a frank avowal or a simple denial, had imposed upon himself perpetual silence, a silence which must have cost him many a sharp pang, but which he maintained unbroken until the silence and solitude of La Trappe were exchanged for the eternal silence and solitude of the grave—

> Letting the turbid stream of rumor flow
> Through either babbling world of high or low.

"That empire of a mind over itself," says Châteaubriand, "inspires dread! Rancé will say nothing; he will carry his whole

[8] An anonymous pamphlet, published at Cologne in 1668, says that De Rancé found the dead duchess with her head lying apart from her decapitated body, having been cut off because the coffin was too short and there was no time to procure another.

life with him into the tomb. One must tremble before such a man!"

The death and disgrace of several persons to whom he was strongly attached had deeply affected him. "A dreadful void," he says, "was in my heart, ever restless, ever agitated, never content. I was touched at the death of some persons, and the insensibility in which I saw them at that terrible moment that was to decide their eternity! I resolved to retire to some place where I could be unknown to the rest of men." And again, elsewhere he observes: "Those who die, well or ill, oftener die for those they leave in the world than for themselves;" a sentiment that has a suggestive affinity to the words of St. Augustine, inscribed on the corridors of La Trappe: "*Retinebant nugae nugarum et vanitas vanitatum antiquae amicae meae.*" Châteaubriand, reading between the lines, thinks he discerns a kind of *mauvaise plaisanterie* in the remark with which Bossuet accompanied the gift of his funeral orations on the Queen of England (Henrietta Maria, wife of Charles I) and Madame Henriette: "I have given orders," he wrote to Rancé, "to be sent to you two funeral orations which, because they disclose the nothingness of the world, may find a place among the books of a solitary. At all events, he may regard them as two rather touching death's-heads."

On the day Madame Montbazon died, he posted to Varet, where he thought to discover in solitude the consolation be failed to find in creatures. "I have not found in the world," he wrote; "that which I sought: I sigh for the repose which it cannot bestow." But retirement only augmented his grief. A melancholy mood replaced his former habitual gaiety; his nights were wearisome and insupportable, and his days were passed rambling through the woods, or along the banks of the rivers. Walking one day in the avenue, he thought he saw the buildings in the inner court on fire, and fled thither; according as he drew near, the fire diminished, and at a certain distance the conflagration disappeared, and was transformed into a lake of fire, in the midst of which rose the form of a woman being devoured by the flames. Terror seized him—

he ran along the pathway to the house; his strength was exhausted when he reached it, and he threw himself on a bed, so beside himself that, for a moment, not a word could be got from him. Casting a backward glance upon his past life in after years, he said: "While I followed the desires of my heart, I not only drank iniquity like water, but all that I read and heard of sin only served to render me more guilty. At length the happy time arrived when it pleased the Father of Mercies to turn toward me. I saw at daybreak the infernal monster with whom I had lived. The dread with which I was seized at that terrible sight was so prodigious that I don't believe I shall recover from it during my life."

Having, at the suggestion of Mère Louise,[9] a Visitation nun in Tours, placed himself first under the spiritual direction of Père Seguinot and then under that of Père de Mouchy, an Oratorian, he made a retreat, at the end of which the latter gave him a plan of life which he followed with exemplary regularity, devoting a portion of his time to prayer, another portion to the study of theology and the Sacred Scriptures, and distributing abundant alms. For the rest, he lived in the usual style. But though he had not yet made up his mind to leave the world, he was leading an unworldly life. He had to undergo many a severe interior struggle before he finally severed himself from it—from the world within and the world without. That final leavetaking was hastened by an event which, like the death of the Duchess de Montbazon, served to throw the contrast between time and eternity into stronger and more striking relief, and to warn Rancé of the danger of looking back, once he had put his hand to the ploughshare. He was summoned to Blois, to the death-bed of Gaston, Duke of Orleans, one of the most active spirits of the Fronde who had been led by him to reform his life. The entry into religion of Mère Louise had matured in Gaston ideas of retreat which he had been revolving; he had formed the design of re-

[9] Louise Roger de la Mardelière, called "La belle Louison," who had herself forsaken a life of pleasure for a life of penitence.

tiring, with seven of his most faithful adherents, to his château of Chambord; but, before he had time to put the design into execution, death overtook him. In a letter to Arnauld d'Audilly, dated 8 February, 1660, Rancé thus describes the closing scene: "I would not have been so long without doing myself the honor of writing to you, if the illness and death of Monsieur had not hindered me. I declare to you, having assisted him as well as I could in the last moments of his life, I was so touched by a spectacle so deplorable, that I can't bear to refer to it. There is the consolation that he died with all the sentiments and all the resignation that a true Christian ought to have to the will of God. He received our Lord since the commencement of his illness, and was careful to ask to receive Him a second time as Viaticum, with great demonstrations of lively faith, and a perfect contempt of the vanity of the world. What a lesson, monsieur, for those who are not detached from it, and for those who are persuaded of its nothingness, and are striving to cut loose from it! This poor prince, the morning of the day that he died, said these very words—'*Domus mea domus desolationis*'; and as they wished to tell him that he was not so bad as he thought, he replied '*solum mihi super est sepulchrum.*' Afterwards he asked for Extreme Unction, and said he was resigned to the will of God. I am sure He has been merciful to him. I can't send you the details of his death. I write from Blois, sick of an oppressive cold that prevents me from writing. I beg of you to ask God for me that He would give me grace to derive all the good and advantage that I ought from a meeting so touching as that. To return to the death of the poor prince, the human mind cannot imagine anything so pitiable as the desolation of his household, which broke out in groans and lamentations at the moment of his death. I confess I am overpowered with grief." Gaston, however, had hardly breathed his last sigh when his familiars abandoned him and De Rancé and Father de Mouchy were left alone with the body. "Great God!" exclaimed the latter, "where now is all the dignity, all the grandeur, we have just seen!

Distinction, glory, pleasure, all have disappeared, all are vanished! Eternity has begun for him, and time exists for him no more! But a moment ago, he stood before the terrible Judge! Sentence is passed on him! All is over! He is now happy or miserable for all eternity." "God," replied De Rancé, "has mercifully suggested to me the same reflections. What is the wretched world, to which I still hold by so many ties, but which I myself despise, and from which God so often solicits me to withdraw myself! The delusion is now over: from this moment I abandon the world. But how is it to be done? I have a thousand engagements! What am I to do with my benefices?"

After spending some days in prayer and meditation at the country house of a friend in Maine, on his return to his own château he exclaimed in the first fervor of his conversion: "Either the Gospel deceives us or this is the house of a reprobate! Is it possible that I should have so long forgotten my duty! so long sacrificed to luxury and vanity!" The luxurious elegance of his château, with its sideboards glittering with gold and silver plate, its drawing-rooms and dining-rooms hung with costly pictures, and its tastefully-designed gardens, first felt the touch of his reforming hand. Frugality replaced profusion at table; the greater number of his domestics were dismissed; hunting and drawing, of which he was very fond, were given up; and the practice of mortifications, of which he was afterwards to give such great examples, begun along with some friends who, like himself, had been led by divine grace to turn their thoughts from the world. Discontented friends and grumbling domestics tried to stop him, but he was inflexible. He sold his silver plate and distributed the proceeds in alms, reproaching himself with having delayed so long to succor the needy.

R. F. O'CONNOR.

Cork, Ireland.

[TO BE CONTINUED.]

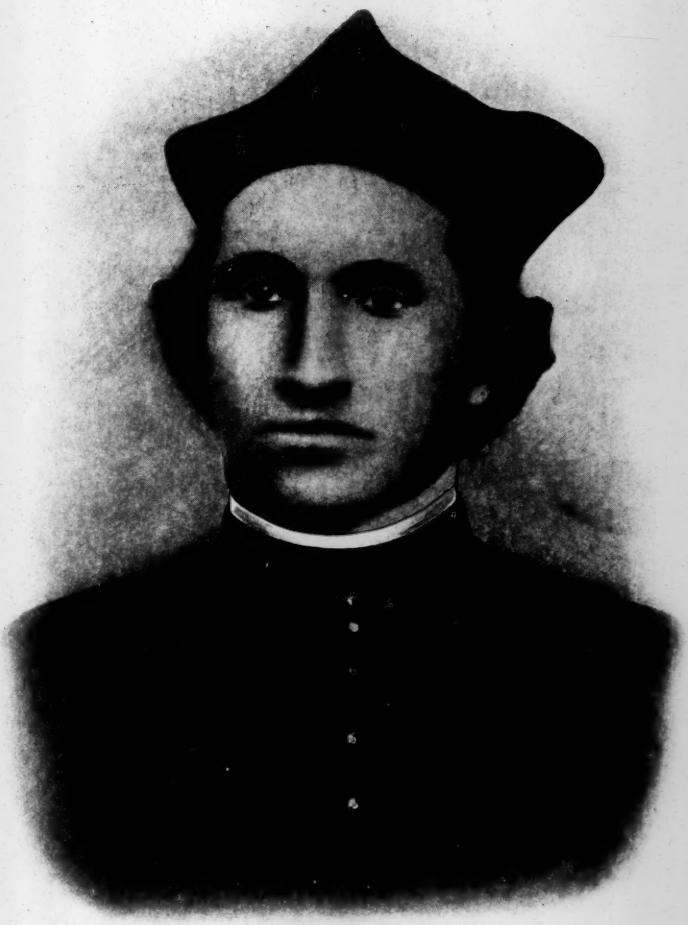
AN HISTORIC CHURCH IN OUR SOUTHLAND.

THE student interested in the historic development of early Catholicity in the United States must feel some regret at seeing disappear one after another the old landmarks of religion erected by the pioneer settlers, even when these monuments are to be replaced by more striking and costly edifices of our faith, such as are demanded by the growing needs for accommodation and the sense of fitness and harmony with the growth of recent civilization, no less than by the increasing prosperity of our people.

One of such landmarks is the old Church of St. Thomas at Wilmington in North Carolina. It has weathered many a storm, seen many a change, and done good service in the cause of truth and virtue. But it is at length to come down, to give place to a somewhat worthier habitation for the Lord and to a more commodious and stately place of worship for the faithful who gather around the Tabernacle to hear the word of God and be nourished and comforted by His presence among them. It is not inappropriate therefore to record briefly here the story of that old building made sacred and interesting by many associations of persons who will live in the annals of American Church history, not only as faithful and capable organizers of the first flock in that region, but also on other accounts which render their names illustrious in the records of our country.

St. Thomas's Church was built in trying days for Holy Church, although we can scarcely say that the Faith is yet out of the catacombs in the "old North State", since the faithful constitute only a mere fragment among the Tar Heels.[1] The venerable and saintly founder of the Wilmington mission was the Rev. Thomas Murphy, an Irish priest, who had for a parish all the eastern and middle portion of the State, and at one time was the only priest in that entire area. Bishop England, of happy and fruitful memory, sent his fellow-countryman into the State in 1838 when he made his headquarters

[1] Natives of North Carolina.



The Rev. Thomas Murphy

First Rector of St. Thomas's Church, Wilmington, North Carolina.

THE ECCLESIASTICAL REVIEW
January, 1908.

at St. Patrick's Church, Fayetteville, and attended the other numerous missions from that point. Some Irish immigrants settled in the town of Wilmington and made the beginning of the present church, as Father Murphy was sent by the bishop to Charleston to reside in the seaport town, and operate the other mission thence. It was truly a "great lone land" for Catholicity for the graduate from the old College of Carlow, who came from the daily scenes of pure faith in the old chapels of the glens and emerald slopes of Ireland. He found himself not the "Soggarth aroon" to the hostile public of the Carolinas, but a representative of a maligned and hated creed. To erect a building called the Romish chapel was a herculean task, for it was like the command given to the Israelites in Egypt "to make bricks without straw". The original church was scarcely half the size of the present small building, yet the labor to put it together must have been greater than that of the building of some northern cathedral of our own day. This is the reason why I emphasize this question of the little old church and its pastor, as it required courage then even to hold one's ground in the splendid isolation of Catholics and priests, not to mention the sorrow of facing misguided fanatics and weak brethren.

Misfortune may have humbled Father Murphy's lot, but it did not debase it. Ingratitude did not sterilize the spirit of the solitary priest; he had an inward harmony, like the "harp of David", to drive away sad prospects. An acquaintance of his informed me that although he did not know where his dinner would come from, he went gaily on his way. His ambition was more to raise the wretched than to elevate himself. Like the chivalrous Sydney he would have passed the cup of cold water to the wounded. Hence future worshipers in the new church of St. Thomas will do honor to the courage that never failed, to the unchilled sympathy, to the faith that never faltered, in this pioneer of Catholicity beside the waters of the Cape Fear River. In the eyes of critics he was and is perhaps considered only an emigrant priest, taunted with his nationality; but in the eyes of all good men he was a true

teacher, pure in life and doctrine, yet withal with a gentle forbearance for the faults of others, trying to win by love, as his Divine Master had done before him.

On the death of Bishop England, Father Murphy was appointed pastor of the Wilmington congregation by the Right Rev. Dr. Reynolds of Charleston, 1 January, 1845. The number of Catholics at the above date did not exceed forty persons. A small room was rented for forty dollars a year and this served as a chapel. In the following September a suitable lot was purchased for seven hundred and ninety-seven dollars by three members of the congregation, Dr. Wm. Berry, Mr. Bernard Baxter, and Miss Catherine McRae. The pastor, having obtained permission from the bishop, collected in New York and Philadelphia one thousand dollars which, with the subscription of the little congregation, enabled him to undertake the erection of a church, the corner-stone of which was laid 28 May, 1846, by Bishop Reynolds. The Rev. Dr. Lynch preached on the occasion.

The church was furnished and dedicated to the service of Almighty God, 18 July, 1847, under the patronage of St. Thomas the Apostle, by the justly celebrated Father O'Neill of Savannah, Georgia. Dr. Lynch of Charleston preached also on this occasion and continued a series of lectures which were a source of strength to the Church. The contract price of the brick church was four thousand four hundred and fifty dollars ($4,450) and it was built by the Messrs. Wood of the same city.

There was no prospect of building a presbytery, so Father Murphy during his years of residence had to be content to live in lodgings. He kept in touch with the few isolated families in the vast outlying districts and proved himself a typical pastor.

In 1862 the plague ravaged Wilmington with deadly results and those of the citizens who were not able to leave the doomed town fell victims to the yellow fever. It was then that the zealous priest showed the fiber of which he was made as he was night and day attending not only his own

afflicted flock but members of every denomination. Mr. James Madden, an old respectable citizen, informed me that Father Murphy was so exhausted by his tireless vigil that he was often asleep in the saddle, and that thousands had no one to visit them in the pest houses but Mr. Murphy, as they called him. Eventually he was stricken with the epidemic and lay hovering between life and death for some time. It was at this juncture that Dr. Corcoran and some of the Sisters of Mercy founded by Dr. England, were sent to the aid of the sorely-tried priest and his stricken flock. He gradually recovered and discharged his duties for a year, but the seeds of the disease lingered in his constitution and he finally succumbed to it, 12 July, 1863. He was buried in the basement of the church, amidst the universal grief of all the citizens of every shade of opinion, being a model priest and perfect gentleman. The Bishops of Charleston and St. Augustine, many priests and clergy of every sect in town, with numerous Catholic and Protestant citizens, attended the obsequies. He it was who raised the cross aloft and made a congregation out of very unpromising material, for the Catholic immigrants that came to the South in his time, as in after days, were sufficient to try the endurance of even heroic priests. His meekness and Christian forbearance were often severely tried by the hostility of a prejudiced public and by the worthlessness of those of the household of the Faith, numbers of whose children were lost to the Church. The inscription on the mural tablet in St. Thomas's Church speaks more than a eulogy could and, combined with that, I find that a halo of sanctity and reverence yet lingers in the minds of the old Catholic residents as they speak of Father Murphy. The inscription runs thus:

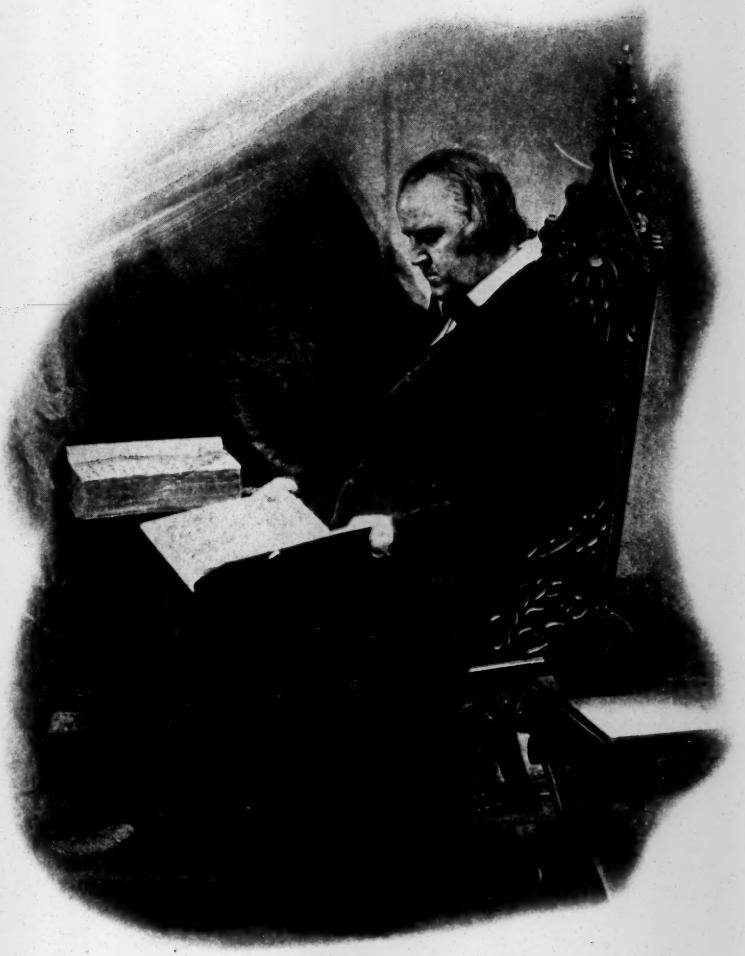
> Sacred to the memory of Rev. Thomas Murphy, born in the County of Carlow, Ireland, A. D. 1806, ordained in the City of Charleston, S. C., by the Rt. Rev. Dr. England; died on this mission, of bilious fever, August 18, 1863.

During thirty years he was a missionary in Georgia and the Carolinas, " preaching the gospel of the kingdom " to the poor, administering to the plague-stricken, going about doing good

to all men. He died the good soldier of Jesus Christ: and here rests awaiting the blessed Hope. The portrait of Father Murphy at the beginning of this article is the only one in existence and bears out the testimony of a manly yet pleasant personality.

Wilmington was truly fortunate in its first Catholic pastor and it was equally blessed in the appointment of its second resident priest, the Rev. Dr. James A. Corcoran, who was sent to succeed Father Murphy. Dr. Corcoran was born in Charleston, 30 March, 1820, and had the proud honor of being the first native-born Carolinian to be ordained a Catholic priest. He was educated in Rome where he was graduated with honors and ordained on 21 December, 1842. It would be superfluous to speak of his world-wide learning and knowledge of languages. He was Secretary for the Baltimore Provincial Councils and of the Plenary Council of 1866. At the General Council of the Vatican he, with a few other theologians, was chosen by the American bishops, where he reflected the highest credit on himself and on his country. We are more concerned with him as a missionary priest at the humble Church of St. Thomas in Protestant Carolina where he held the breach in trying times, teaching the ignorant, preaching the word of God with fruit, and nursing the sick. He was after the heart of his own beloved Bishop England, as an intimate acquaintance stated. He remained at St. Thomas's during the troublesome days of the Civil War and played a patriotic part in the city life, resisting as far as he legitimately could the invasion of the Northern army, absolutely refusing as a loyal Southerner to take the necessary oath to the representative of the "Yankees." Many stories are lovingly told of his steadfast adherence to the "fallen banner" of the South.

He was pastor in Wilmington until the nomination of Bishop Gibbons in 1868 as Vicar Apostolic, when the Right Rev. Bishop made the humble church his Pro-Cathedral, a name that it still holds, although the present Vicar Apostolic lives elsewhere with his Benedictine community, being Abbot and Vicar Apostolic combined. The latter days of Dr. Cor-



Dr. Corcoran in 1863

coran were profitably spent in the Archdiocese of Philadelphia, to which he transferred his allegiance after returning from the Vatican Council.

Someone has recently said of a certain northern diocese that it is fortunate, though not rich; I presume to state that the old southern mission in Wilmington, North Carolina, of which I write, was singularly circumstanced and that over all others, as it had nothing but poverty, fewness in numbers, and obscurity in all things save its line of pastors. This was strikingly shown especially when Propaganda selected the Right Rev. James Gibbons, Bishop of Adrymatum and first Vicar Apostolic of North Carolina in 1868. An humble throne was erected in the plain, unpretentious mother-church of North Carolina, which thus assumed precedence over the other few mission churches in the State. Archbishop Spalding of Baltimore came specially for the installation of the young Bishop who was destined later on to occupy the highest ecclesiastical position in the country. Cardinal Gibbons is well remembered in the woods and by-paths of this State yet, as he was everywhere at duty's call. He shared the duties of the apostolate with his few priests, lived with them, endured hardships with them, was ever a beacon of light to guide and comfort them and their scattered flock. He was verily and indeed the type of the Good Shepherd and never preached what he did not practise. His episcopal mansion was a room attached to the humble church where he shared the inconveniences of missionary life with his faithful co-workers, Fathers Gross and White. The few old families of the town continually speak of the transformation that his presence effected wherever he visited. His sermons and lectures delighted the few Catholics and silenced the vaporings of bigots who hitherto looked for horns and a tail in a Roman ecclesiastic as they do in many of the outposts on the country missions to this day.

Traveling and lodging then as now were truly primitive, but the Bishop, as report says, was always equal to the occasion. It is no wonder that he has marshalled his arguments and facts so clearly in his famous book, *Faith of our Fathers,*

as he schooled himself in the path of experience in the towns and woods of this State. It was no mere theory with him: he preached and wrote by experience. The Carolinians for once in their history met in him a real apostolic bishop face to face and he endeared himself to all classes.

He was born in Baltimore of Irish parents, 23 July, 1834, and was baptized in the cathedral over which he now rules. The name is Norman Irish and is known as Fitzgibbon, but in the part of Ireland from which his parents came it is called Gibbons for brevity's sake. In his youth, we are told, he spent some time in the land of his forefathers and was confirmed by the great Archbishop of the west, Dr. McHale or, as he was known by his writings, "John of Tuam." The future Cardinal completed his studies at the renowned College of St. Mary's in Baltimore and was ordained priest by Archbishop Kenrick, 30 June, 1861. He was assistant at St. Patrick's in the same city and was afterwards appointed pastor at St. Bridget's, Canton. After that he was selected for episcopal honors in North Carolina, and was thence transferred to Richmond, and eventually to Baltimore as Archbishop; later on he was created Cardinal-priest of the Holy Roman Church. On his arrival at St. Thomas's he found only three priests and a few humble churches in the whole State, and it is said that he knew all the adult Catholics by name. Although he conducted a voluminous correspondence, travelled much, preached continually and administered the Sacraments in every imaginable place, yet he opened a school in the basement of the church and taught a class. Some of his scholars are to-day doing good work in the State, whilst others have wandered far from the path of rectitude and Catholic teaching inculcated by the holy Bishop. He introduced the order of nuns established by Bishop England and placed them in his cathedral town. He was ably assisted by the Rev. Mark Gross, a priest of great sanctity, the record of which causes some of us to feel our insufficiency as we daily meet Catholics on our isolated missions who continually recite the litany of his many virtues and perfect charity. It is no wonder, then, that the

demolition of this single old church, on the hillside on Dock St., should be reckoned as a loss to the records of Catholicism in the South when it had such truly apostolic men as "dispensers of the Sacraments" for its pastors. It required piety and diligence to face the depressing state of the Church when Bishop Gibbons took up his residence at St. Thomas's. Everything was to be created; nothing existed save the humble rooftree of the church and eleven hundred scattered Catholics in an area of 48,580 square miles. True it is, that Catholicism has not made much impression since, as the Directory gives the present Catholic population as only 4,800. If such difficult circumstances exist now, what must have been the lot of the few intrepid missionaries in Bishop Gibbons's day? It was during his residence at Wilmington that the celebrated conversion of Dr. Monks took place, a conversion fraught with the happiest results for the Church in the Newton Grove districts, as there have existed for years a church and a solid Catholic congregation there, owing to the pious zeal of the worthy physician who went about teaching the faith and refuting calumnies until family after family came flocking into the fold of Jesus Christ. Monsignor Gibbons administered Confirmation to the happy neophytes who remained faithful until death to the apostolic faith so miraculously implanted among them by the simple fact of the publication of Archbishop McCloskey's sermon on Catholicism in the pages of the *New York Herald* of the day. Bishop Gibbons did much to improve the Wilmington mission spiritually and temporally. When he arrived there its financial condition was at a very low ebb owing to the War and the fewness of Catholics. There was no house for him to dwell in, and a congregation of scarcely four hundred Catholics to welcome him, so an episcopal palace of a few rooms in the rear of the Church served the young Bishop as a bedroom, sitting, or reception room, and sometimes all combined in one. Very few bishops have had so cheerless a prospect to face in his dingy quarters as the first Vicar Apostolic of North Carolina. The holy office of the present worthy occupant is by no means a bed of roses, as the Vicariate is a poor heritage in every sense.

On the elevation of Bishop Gibbons to the See of Baltimore, Bishop Keane succeeded him at Richmond with the administratorship of the Vicariate of North Carolina. Thus we connect the illustrious churchmen with the late pro-cathedral of his predecessor.

The Right Rev. John J. Keane, now archbishop of Dubuque, was born in County Donegal, Ireland, 12 September, 1839. He received his early education in Baltimore and finished his ecclesiastical course at St. Mary's Seminary in the same city and was ordained priest in 1866. He was attached to St. Patrick's Church, Washington, whence he was elevated to the Bishopric of Richmond and the Vicariate Apostolic of North Carolina. He was assiduous in advancing the interests of the Church in the Vicariate, where the people, especially those of the Wilmington congregation, were attracted to him by his native eloquence and kindly nature. Although he had not the intimate connexion of the other pastors with the arduous missions of the Vicariate, yet they must have appealed specially to his fervent Celtic faith as the forlorn cause ever touches the children of the Gael. The residents of the Wilmington mission in their non-Catholic stronghold felt duly proud of the golden oratory and triumphs of their apostolic pastor, although Virginia was the chief seat of his labors. The fast disappearing old-timers of the missions recount his every success out of pride of their spiritual father, although he was absent elsewhere. His first visit to the Wilmington mission is recorded by the *Wilmington Sun* as an occasion long to be remembered by Catholics. The address presented by the parishioners recounted the fidelity of the local Catholics and their many efforts to keep the banner of faith aloft in what they termed —as indeed their fathers had found it—" a rank wilderness in the universal garden of Catholicism," stating that before Father Murphy's time only a few Catholics could be summoned to attend Holy Mass when a priest happened to come to them. The local paper states also that they did not attempt to give even a synopsis of the Bishop's reply, for fear of doing the eminent speaker injustice, so eloquent was his language. He

confirmed thirty-three persons, of whom seven were converts. He preached in the Opera House for nearly two hours to the colored people assembled there.

The successor of Bishop Keane at Richmond did not administer the Vicariate Apostolic as Propaganda thought its peculiar conditions required in Bishop Gibbons's day. Then the vicar apostolic was assigned to the State alone and was left unencumbered by any other cares. Father Northrop was now selected for the dignity. He was versed in the difficulties of the task, as he had been a priest on its missions. Henry Pinckney Northrop was born in Charleston, South Carolina, in 1842; he concluded his university course at Mt. St. Mary's, and finished his ecclesiastical studies in Rome, where he received the sacred order of priesthood in June of 1865. Returning to his native land he began his missionary life in North Carolina and was stationed at St. Thomas's, Wilmington, and at New Bern later on. In 1871 he was recalled to Charleston and made assistant at the cathedral where he remained until 1877. He was then appointed pastor of St. Patrick's in the same city. On 8 January, 1882, he was consecrated Bishop of Rosalia and Vicar Apostolic of North Carolina in the Cathedral of Baltimore by Cardinal Gibbons. During his residence at St. Thomas's as Vicar Apostolic he won the same unstinted praise that he formerly merited as a priest of the mission. All the old Catholic residents of Wilmington refer with pride to the time when he was their chief pastor and lived in the humble lodgings formerly occupied by Cardinal Gibbons.

On the death of Bishop Lynch he was translated to the See of Charleston, still remaining administrator of North Carolina until 1888 when he was relieved of the latter charge by the appointment of Bishop Leo Haid, O. S. B., as Vicar Apostolic. The mission church of Wilmington now ceased to be the Pro-Cathedral of the Vicariate as the present Right Rev. Bishop lives at Maryhelp Abbey, the famous monastery and college at Belmont, North Carolina, being Abbot of the Order and Bishop of the Vicariate with the title of Bishop of Messene.

Perhaps the greatest worker and most saintly priest that St. Thomas's Church has had since Father Murphy, was Father Mark Gross, brother of the late Archbishop of Oregon. His ascetic life, his spirit of doing good, his deep piety and zeal for souls caused many to look upon him as a second Curé d'Ars. It is refreshing to find that time has not effaced the memory of this ideal priest of God out of the minds of those who knew him. On a recent visit to an old Wilmington parishioner who was confined to his bed, I was told by the aged wife of the patient that they had the firmest hope of heaven, for, she said, they expected good Father Gross had been making intercession for them from his high place in heaven. She concluded by remarking that, indeed, if he had not been rewarded, there were few who could expect to be. He was a native of Baltimore and came to Wilmington with his illustrious friend and spiritual chief. He brought salvation to many a shipwrecked soul and spread the light of peace and holiness wherever he went. It is a pity that he was not buried at the seat of his labors. The Rev. W. J. Wright, the present pastor of St. Patrick's, Charleston, South Carolina, also spent some time attached to Wilmington, where his memory is fresh and green in the minds of the people. Another good priest who ministered at Wilmington for some time was the Rev. J. B. White, who was ordained priest by Bishop Gibbons for the vicariate. He held a lucrative position in commercial life before he became a priest, but gave it up to labor in a trying and, as far as the world accounts it, a thankless sphere. After ministering in Wilmington for some time he was sent to Raleigh, North Carolina, and later to Fayetteville. He died conscious of having done his part for the "Divine Lord of the Vineyard." Father Patrick Moore was the next incumbent of St. Thomas's up to his failure of health some fifteen years ago. He improved the church, discharged his duties faithfully, both on his city and his many country missions. Being attacked with a serious nervous disease, he retired from the active ministry and spent his later years in the Catholic Hospital at Norfolk, Virginia, where his blameless life came to a

close. The present energetic pastor of St. Thomas's is a native of Danville, Pa., and is well and favorably known to all past students of his "Alma Mater," St. Vincent's College, the famous mother-house of the Benedictine Order. He was sent as assistant to Father Moore after his ordination by the Right Rev. Leo Haid, O. S. B. On the retirement of the pastor he succeeded him, and it is reserved for him to erect a fitting monument of the faith, one more in keeping with the dignity of "Divine worship" than the tottering old fabric that did duty in times when the Catholics of North Carolina were astonished that they were permitted to worship God at all according to the dictates of their conscience. Every sect in Wilmington can point with pride to their churches; the Catholic church alone is inferior; hence it behooved Father Dennen to make a break with the past and replace old St. Thomas's by a church which will reflect credit on the entire State, an edifice that perhaps will be a rally-point for Catholicism in the coming years.

Church-building is a lighter task in any part of our entire continent than in the Vicariate Apostolic of North Carolina, owing to the paucity and peculiar circumstances of our people. When the record of the years comes to be written, it will be found that the Rev. Christopher Dennen did a great work under trying conditions, considering that he has not seven hundred in his congregation.

In the laudable exultation of erecting a more suitable temple to the honor of the Living God many a sigh of regret will be uttered as the ivy-clad walls of the old mission church disappear; but it is always the way in things human to have sorrow commingled with joy. It is as the poet-priest of the South says in "A Land Without Ruins:"

> And each single wreck in the warpath of might,
> Shall yet be a rock in the temple of right.

WM. B. HANNON.

Wilmington, North Carolina.

CAROLS AND CAROL SINGING.

AMONG the old world usages which cluster around Christmas and Christmas time none was more popular than that of carols and carol singing.

The advent of Christmas, and especially the eve and the feast themselves, were hailed by the chanting of the minstrels and the waits—bands of persons who paraded the streets at night, playing upon instruments of music as an accompaniment to their songs and carols.

Dr. Burney tells us that "this practice of singing canticles or carols in the vulgar tongue on Christmas eve, and thence called *noëls* in France, had its origin about the time that the common people ceased to understand Latin. The word *noël* is derived from *natalis*, and signified originally a cry of joy at Christmas." The word "carol" is said to be derived from *cantare*, to sing, and *rola*, an interjection of joy.[1] The term was by no means limited to sacred hymns and songs sung in churches, but applies also to jovial songs sung at Christmas feasts and merry-makings. Anciently bishops carolled at Christmas, among their clergy.

As carols are sung to the new-born King, so in ancient times carols were sung to the vegetation itself. The "Heigh-ho-the-holly" of Shakespeare is a remnant. The Harleian MSS. 5346, British Museum, have a song on the Holly and Ivy, beginning:

> Nay, my nay, hyt shal not be, I wys,
> Let holy hafe the maystry, as the maner ys;
> Holy stond in the hall, fayre to behold;
> Ivy stond, without the dore: she ys ful sore acold.
> Holy and hys mery men, they dawnsyn and they sing;
> Ivy and her maydyns, they wepyn and they wryng.

Carols were sung from the very earliest period of the Christmas celebration, songs of gladness being naturally considered

[1] Perhaps it is a corruption of quadril, through the Norman *carole*, signifying something square, that is, as the carols in cloisters; square or country dances.

as appropriate to the occasion. They formed also the interludes between the scenes in the miracle plays of the Middle Ages, and as popular ballads were well adapted for recitation in popular form of the doctrines which centred round this great festival.

There was a great number and variety of these carols, some very singular, others mere simple, innocent, rude rhymes suitable only to be sung before doors, and by the blazing Yule-logs of both gentle and simple. They had their origin in the *Gloria in excelsis*, the first Christmas carol sung on the Holy Night by the angels to the shepherds at Bethlehem. The earliest known carol is the one written by Aurelius Prudentius, in the fourth century; the following is perhaps one of the earliest that has been preserved:

Yn a staybel Cryste was borne,
All ye catel bende theyre knees.
On ye cross His lymbs were torne,
That heaven may be reached with ease.
Shoute and syng and hayle ye morne,
Cryste, our Lorde, ys borne, ys borne!

Peece, good will to al on eyrthe,
Wype from every eye ye tear.
By that wundrus royale byrthe,
Mankynde are freed from every fear:
Shoute and syng and hayle ye morne,
Cryste, our Lorde, ys borne, ys borne!

Another early specimen preserved in the Harleian MSS. 5396 (Brit. Mus.) begins:

When Cryste was born of Mary fre,
In bedlem, i' that fayre cyte,
Angellis songen, with mirth and gle,
In excelsis gl'ia.

Mr. Douce in his *Illustrations of Shakespeare* gives a specimen of a carol sung by the Shepherds, on the Birth of Christ, in one of the Coventry Miracle Plays.

Perhaps the most singular sheets of carols ever printed—for they were wont to be issued annually in sheets and adorned with quaint woodcuts—is that mentioned in Hone's *Every*

Day Book, and said to be in the possession of a Mr. Upcott. It is headed *Christus natus est*—"Christ is born." Below there appears a wood-cut ten inches high, and eight and a half inches wide, representing the Bethlehem stable; the child Christ lying in the crib watched by His Virgin Mother and St. Joseph; angels are in attendance; a man playing on the bagpipes; a woman with a basket of fruit on her head; a sheep bleating; an ox on the ground lowing; a raven croaking; and a crow cawing on the hay rack; a cock crowing above them, and angels singing in the sky. The animals are furnished with scrolls in their mouths bearing Latin inscriptions. Down the side of the woodcut is the following account and explanation: "A religious man inventing the conceits of both birds and beasts drawn in the picture of our Saviour's birth doth thus express them. The cock croweth 'Christus natus est'—Christ is born. The raven asketh 'Quando'—when? The crow replieth 'Hac nocte'—this night. The ox crieth out 'Ubi, ubi?'—where, where? The sheep bleateth out 'Bethlehem, Bethlehem!' A voice from heaven sounded 'Gloria in Excelsis'—Glory be on high. London: printed and sold by J. Bradford in Little Briton, the corner house, over against the pump, 1701. Price one penny."

This idea, however, is far older than the beginning of the eighteenth century. As a matter of fact the whole picture may well have been taken from the wall paintings of the Prior's chamber of the ruined *Shulbrede Priory, Sussex,* where among the paintings, of more than one period, is shown the Nativity where the Blessed Virgin and Child are surrounded by different animals, whose voices are represented as expressing articulate sounds. Thus a label proceeding from the mouth of a cock in the act of crowing, bears the words "Christus natus est." A duck demands "Quando, quando?" and a raven makes answer, "In hac nocte, in hac nocte." The cow bellows "Ubi? ubi?" and the lambs bleat "Bethlem, Bethlem."

Many of these quaint old carols bring vividly before us the paintings of the old masters, where Joseph is always repre-

sented as an old man, and Mary sits in the oxen's stalls with her crown on her head of golden hair:

> Joseph was an old man, and an old man was he,
> And he married Mary, the Queen of Galilee.

Some describe how they went into the garden one day, and Queen Mary asked Joseph to gather her some cherries (as in the "Cherry Tree Carol"), on which he turned very crabbed, causing Queen Mary to weep, when lo! the cherry trees made their obeisance,

> And bowed down to Mary's knee—
> And she gathered cherries by one, two, and three.

In another the Virgin contemplates the birth of the Infant Saviour and says:

> He neither shall be clothed
> in purple nor in pall,
> But all in fair linen,
> as were babies all:
> He neither shall be rock'd
> in silver nor in gold,
> But in a wooden cradle
> that rocks on the mould.

Or again when Spenser, the illustrious author of the *Fairy Queen*, commemorates the Nativity:

> Begin from first, where He encradled was,
> In simple cratch, rapt in a wad of hay,
> Between the toilful and humble ass,
> And in what rags, and in how bare array,
> The glory of our heavenly riches lay,
> Whom Him the silly shepherds came to see,
> Whom greater princes sought on lowest knee.

Some of these old carols have an extraordinary mingling of Latin and English, as in the curious carol, "In dulci Jubilo" published in an old German book of *Chorales*, published in 1570, and therein called "A very ancient song for Christmas Eve." The time is better known than the words, having been bestowed on the popular carol, "Good Christian men rejoice."

In dulci Jubilo,
Let us our homage shew.
Our heart's joy reclineth
In praesepio;
And like a bright star shineth,
Matris in gremio:
Alpha es et O,
Alpha es et O.

O Jesu parvule,
My heart is sore for Thee;
Hear me I beseech Thee,
O Puer Optime.
Ubi sunt gaudia?
Where, if they be not there?
There are Angels singing,
Nova cantica.

My prayer, let it reach Thee
O Princeps gloriae;
Trahe me post Te,
Trahe me post Te,

O Patris caritas!
O Nati lenitas!
Deeply were we stained,
Per nostra crimina.
But Thou hast for us gained,
Cœlorum gaudia,
O that we were there!
O that we were there!
There the bells are ringing
In Regis curia;
O that we were there!
O that we were there!

The custom of carol singing is unknown in Scotland; on the other hand it is in vogue in Wales, even more than in England. The Welsh people have been called the Children of Song and had a special fondness for carols, adapting them not only to most of the church festivals, but to the four seasons of the year. Formerly the "Pylgain," or Plygain, i. e. "the return of morn," "the dawn," the "early light," was very common in some of the churches of the Principality particularly Crickhowell at the turn of midnight on Christmas Eve, when service was performed in the churches, followed by carol

singing to the harp. It probably is still carried on at Leanover, near Abergavenny, and at Cadoxton, near Heath, where at six o'clock on Christmas morning the church is brilliantly illuminated, while carols are sung.

During the Christmas holidays they were sung in like manner at the doors of houses by visitors before they entered.

Llfyr carolan, or the Book of Carols, contains sixty-six for Christmas, and five Summer carols; *Bloden geradd cymrii*, or the "Anthology of Wales," contains forty-eight Christmas carols, nine Summer carols, three May Carols, one Winter carol, one Nightingale carol, and a carol to Cupid.

The following ancient popular rhyme is yet familiar to aged Welsh folk in some parts of Wales and is used as a charm against sleeplessness and nightmare. A writer in *Archæologia Cambrensis* of 1865, says that about a century ago the Welsh people were generally in the habit of teaching their children the Paternoster, Creed, and the "Breuddwyd Mair" (Dream of Mary.) The original commences: "Mam wen air, a wyt ti'n huno?" The translation is as follows:

Blessed Mother Mary, art thou sleeping?
I am not, my dear Son, I am dreaming.
Blessed Mother Mary, what is thy dream?
That I see Thee hunted, and captured, and persecuted,
And put upon the cross, and the white wand
In Thy hand, and a crown of thorns on Thy head,
And the black, blind bailiff coming from the hall
To mock Thee,
Putting the point of his spear into Thy right side,
And Thy dear blessed blood streaming.
True is the dream, Blessed Mother Mary.
Across a mountain, and a cold mountain,
I saw Mary, with her head on a pillow,
Making a space between each soul and hell.

In his ancient Christmas carols, with the tunes to which they were formerly sung in the West of England, Mr. Davis Gilbert says, "these carols took the place of psalms in all the churches, especially at afternoon service, the whole congregation joining, and at the end it was usual for the parish-

clerk to declare in a loud voice his wishes for a Merry Christmas and a Happy New Year."

The following is given as a specimen of a curious West country carol, which is sung at Padstow and other places east of Cornwall. Some lines are rather vague, but the suggested explanation of "the lilly white babes" is Christ and St. John the Baptist; "the strangers," the Magi; "the Gospel preachers," the four Evangelists; "the ferryman," Charon; "the charming waiters" possibly the Bethlehem Shepherds; "the arch-angels," the Heavenly Host, and "the eleven going to heaven" are the disciples after the death of Judas.

First Voice. Come, and I will sing you.
Second Voice. What will you sing me?
First Voice. I will sing you one, O.
Second Voice. What is your one, O?
First Voice. One of them is God alone,
And for ever remains so.

The first four lines are then repeated, with the alteration of "one, O" to "two, O," after which it is commenced all over again, and so on, after the addition of each new verse, as follows:

Two of them are lilly white babes.
Dressed all in green O.
Three of them are strangers.
Four are the gospel preachers.
Five is the ferryman in the boat.
Six are the charming waiters.
Seven are the seven stars in the sky.
Eight are the eight arch angels.
Nine is the moonshine bright and clear.
Ten are the ten commandments.
Eleven of them are going to heaven.
Twelve are the twelve apostles.

The tune to which this curious carol is always sung is very plain and simple, containing but few notes, and is a great favorite with children. A version differing from this as *e. g.* "Nine are the nine commanders," used to be sung at Oxford, till suppressed thirty years ago, and is said sometimes still to be heard in London.

A large number of these carols, some very old, have been preserved and collected from time to time. The collection compiled by Wynkyn de Worde in 1521, is probably the earliest now in existence.

Carol singing has lost much of its original character, and the voices of the wandering singers known as "the Waites" are the last remnant of the ancient English minstrelsy. In the opinion of Mr. Howitt the hymn,

> Christians awake! salute the happy morn,
> Whereon the Saviour of the world was born

is one of the hymns of the "Waites."

The following specimens of old English Christmas Carols will be interesting:

> As Joseph was a-walking
> He heard an angel sing—
> "This night shall be the birthnight
> Of Christ, our heavenly King.
>
> His birthbed shall be neither
> In housen nor in hall,
> Nor in the place of paradise,
> But in the oxen's stall.
>
> He neither shall be rocked
> In silver nor in gold,
> But in the wooden manger
> That lieth on the mould.
>
> He neither shall be washen
> With white wine nor with red,
> But with the fair spring water
> That on you shall be shed.
>
> He neither shall be clothed
> In purple nor in pall,
> But in the fair white linen
> That usen babies all."
>
> As Joseph was a-walking
> Thus did the angel sing,
> And Mary's Son at midnight
> Was born to be our King.

Then be you glad, good people,
At this time of the year;
And light you up your candles,
For His star it shineth clear.[2]

A CHRISTMAS SONG.

Now thrice welcome, Christmas,
Which brings us good cheer,
Minced pies and plumb-porridge,
Good ale and strong beer;
With pig, goose and capon,
The best that may be,
So well doth the weather
And our stomachs agree.
Observe how the chimneys
Do smoak all about,
The cooks are providing
For dinner no doubt.

The most charming of carols and cradle songs are the "Shepherd Songs" of the Tyrol. They are generally sung in the form of a duet or trio, for all have been wedded to equally charming music. Sometimes the words are merely spoken or recited in front of the miniature mangers or Presepios at home or at church. One known as the *Brixlegg* carol begins:

Still, geschwinde—still ihr Winde,
Stört dem Kindlein nicht die Ruh!

and goes on to enjoin the elements to respect the slumbers of the Babe, and to summon the mountains, dales, and all that in them is to glorify the Lord. Sometimes two or three performers lie stretched before the Cradle. One rises, rubs his eyes, and sings of the good tidings heard in his dreams, and, rousing his comrades, bids them worship the Heavenly Infant. Or all are awakened by the Angel, and while one hearkens reverently, the others grumble at being disturbed, until strains of music or the rays of the Star strike them with pious awe.

Some of these "Shepherd Songs" are long dramatic scenes

[2] From *Poor Robin's Almanac* for 1692.

in dialect, after the fashion of the Christmas Mystery Plays, and show for example one of the personages completely absorbed in the lofty import of the message of the Angel, while his companions are chiefly concerned with the choice of the gifts to be taken to Bethlehem—"meal and cream for the Babe," "a young lamb" and "brandy wine" for the mother, etc. They end by deploring the sins of the world for which the Son of God has come down from Heaven to be born in a stable.

> Is there no refuge for Jesus the Lord,
> That he must lie 'twixt an ox and an ass?
> Oh fall at His feet, repent thy sins,
> That so He may find an abode in thy heart.

Though of rustic composition a vein of true poetry runs through many of these carols, which are interspersed with frequent touches of real beauty and feeling, as in the Brüneck carol, where the Angel and the Virgin form a quartet with the two shepherds, Motz and Naltl; the former beginning as the birds are singing merrily:

> Was muas des bedeutn? Hoy lustiges Ding?
> Mä hert auf all'n Seit'n schön Vögerlein sing!

for they have been awakened by the glory in the East, which is the first portent noticed by the Shepherds in many of these carols.

H. PHILIBERT FEASEY, O. S. B.

St. Augustine's, Ramsgate.

Analecta.

SANCTISSIMI DOMINI NOSTRI PII D. P. PAPAE X.

DE SENTENTIIS PONTIFICALIS CONSILII REI BIBLICAE PROVEHENDAE PRAEPOSITI, AC DE CENSURIS ET POENIS IN EOS QUI PRAESCRIPTA ADVERSUS MODERNISTARUM ERRORES NEGLEXERINT.

Motu Proprio.

Praestantiâ Scripturae Sacrae enarratâ, eiusque commendato studio, Litteris Encyclicis *Providentissimus Deus*, datis XIV Calendas decembres a. MDCCCLXXXXIII, Leo XIII, Noster immortalis memoriae Decessor, leges descripsit quibus Sacrorum Bibliorum studia ratione proba regerentur; Librisque divinis contra errores calumniasque Rationalistarum assertis, simul et ab opinionibus vindicavit falsae doctrinae, quae *critica sublimior* audit; quas quidem opiniones nihil esse aliud palam est, nisi *Rationalismi commenta,* quemadmodum sapientissime scribebat Pontifex, *e philologia et finitimis disciplinis detorta.*

Ingravescenti autem in dies periculo prospecturus, quod inconsultarum deviarumque sententiarum propagatione parabatur, Litteris Apostolicis *Vigilantiae studiique memores,* tertio calendas novembres a. MDCCCCII datis, Decessor idem Noster Pontificale Consilium seu *Commissionem* de re Biblica condidit, aliquot doctrina et prudentia claros S. R. E. Cardinales complexam, quibus, Consultorum nomine, complures e sacro ordine adiecti sunt viri, e doctis scientiâ theologiae Bibliorum-

que Sacrorum delecti, natione varii, studiorum exegeticorum methodo atque opinamentis dissimiles. Scilicet id commodum Pontifex, aptissimum studiis et aetati, animo spectabat, fieri in Consilio locum sententiis quibusvis libertate omnimoda proponendis, expendendis disceptandisque; neque ante, secundum eas Litteras, certa aliqua in sententia debere Purpuratos Patres consistere, quam quum cognita prius et in utramque partem examinata rerum argumenta forent, nihilque esset posthabitum, quod posset clarissimo collocare in lumine verum sincerumque propositarum de re Biblica quaestionum statum: hoc demum emenso cursu, debere sententias Pontifici Summo subiici probandas, ac deinde pervulgari.

Post diuturna rerum iudicia consultationesque diligentissimas, quaedam feliciter a Pontificio de re Biblica Consilio emissae sententiae sunt, provehendis germane biblicis studiis, iisdemque certa norma dirigendis perutiles. At vero minime deesse conspicimus qui, plus nimio ad opiniones methodosque proni perniciosis novitatibus affectas, studioque praeter modum abrepti falsae libertatis, quae sane est licentia intemperans, probatque se in doctrinis sacris equidem insidiosissimam maximorumque malorum contra fidei puritatem fecundam, non eo, quo par est, obsequio sententias eiusmodi, quamquam a Pontifice probatas, exceperint aut excipiant.

Quapropter declarandum illud praecipiendumque videmus, quemadmodum declaramus in praesens expresseque praecipimus, universos omnes conscientiae obstringi officio sententiis Pontificalis Consilii de re Biblica, ad doctrinam pertinentibus, sive quae adhuc sunt emissae sive quae posthac edentur, perinde ac Decretis Sacrarum Congregationum a Pontifice probatis, se subiiciendi; nec posse notam tum detrectatae oboedientiae tum temeritatis devitare aut culpâ propterea vacare gravi quotquot verbis scriptisve sententias has tales impugnent; idque praeter scandalum, quo offendant, ceteraque quibus in causa esse coram Deo possint, aliis, ut plurimum, temere in his errateque pronunciatis.

Ad haec, audentiores quotidie spiritus complurium modernistarum repressuri, qui sophismatis artificiisque omne genus vim efficacitatemque nituntur adimere non Decreto solum *Lamentabili sane exitu*, quod v nonas Iulias anni vertentis S. R. et U. Inquisitio, Nobis iubentibus, edidit, verum etiam Litteris Encyclicis Nostris *Pascendi Dominici gregis*, datis die

VIII mensis Septembris istius eiusdem anni, Auctoritate Nostra Apostolica iteramus confirmamusque tum *Decretum* illud Congregationis Sacrae Supremae, tum *Litteras* eas Nostras *Encyclicas*, addita *excommunicationis* poena adversus contradictores; illudque declaramus ac decernimus, si quis, quod Deus avertat, eo audaciae progrediatur ut quamlibet et propositionibus, opinionibus doctrinisque in alterutro documento, quod supra diximus, improbatis tueatur, censurâ ipso facto plecti Capite *Docentes* Constitutionis *Apostolicae Sedis* irrogatâ, quae prima est in excommunicationibus latae sententiae Romano Pontifici simpliciter reservatis. Haec autem excommunicatio salvis poenis est intelligenda, in quas, qui contra memorata documenta quidpiam commisserint, possint, uti propagatores defensoresque haeresum, incurrere, si quando eorum propositiones, opiniones doctrinaeve haereticae sint, quod quidem de utriusque illius documenti adversariis plus semel usuvenit, tum vero maxime quum modernistarum errores, id est *omnium haereseon collectum*, propugnant.

His constitutis, Ordinariis dioecesum et Moderatoribus Religiosarum Consociationum denuo vehementerque commendamus, velint pervigiles in magistros esse, Seminariorum in primis; repertosque erroribus modernistarum imbutos, novarum nocentiumque rerum studiosos, aut minus ad praescripta Sedis Apostolicae, utcumque edita, dociles, magisterio prorsus interdicant: a sacris item ordinibus adolescentes excludant, qui vel minimum dubitationis iniiciant doctrinas se consectari damnatas novitatesque maleficas. Simul hortamur, observare studiose ne cessent libros aliaque scripta, nimium quidem percrebrescentia, quae opiniones proclivitatesque gerant tales, ut improbatis per Encyclicas Litteras Decretumque supra dicta consentiant; ea summovenda curent ex officinis librariis catholicis multoque magis e studiosae iuventutis Clerique manibus. Id si sollerter accuraverint, verae etiam solidaeque faverint institutioni mentium, in qua maxime debet sacrorum Praesulum sollicitudo versari.

Haec Nos universa rata et firma consistere auctoritate Nostra volumus et iubemus, contrariis non obstantibus quibuscumque.

Datum Romae apud Sanctum Petrum, die XVIII mensis Novembris a. MDCCCCVII, Pontificatus Nostri quinto.

PIVS PP. X.

Studies and Conferences.

OUR ANALECTA.

The Roman Document for the month is the—

Motu Proprio of Pope Pius X, 18 November, 1907, on the decisions of the Pontifical Commission on the Bible, and on the censures and penalties affecting those who neglect to observe the prescriptions against the errors of the Modernists. The document ordains that the decisions of the Biblical Commission on questions of doctrine or of facts inseparably connected with doctrine, have the same binding force on consciences as the doctrinal decisions of the Roman Congregations. (See first article of this number.)

PARISH RIGHTS OF FOREIGN IMMIGRANTS.

Qu. There has been a very decided change in the population living within the limits of my parish during the last seven years. Many of the old families have moved away, owing to the fact that the neighborhood of the church has become the settlement center of foreign immigrants, mainly Slavs and Italians. Priests of these nationalities have been brought over by the Bishop, and they have built churches which are well attended. Occasionally it happens that some of the well-to-do people, Hungarians, Poles, Italians, Austrians, send their children to our parish school, which up to very recently was the only Catholic school in the district. I admitted these children, first, because they spoke English and their parents seemed to prefer that they should do so; secondly, because these children would have been sent to the public school; where they would learn English but would be left without religious instruction, except what is given in their Sunday Catechism classes which I have found to be extremely superficial. Besides, only a comparatively small fraction of these children attend the Sunday-school in both the Italian and Slav churches; for the children cannot or do not want to speak either Italian or Slav, but prefer the language which they hear and use when among American children.

Having the children in school we naturally prepare them for the Sacraments. Their parents are well pleased, come to our church when their children are confirmed, make their First Communion, and on festivals of the sodality, etc. Some of them come regularly, rent a pew, and say they prefer our church, where they get punctual services, not so crowded, and an instruction or sermon which they understand and which does not weary them. One who has no children came lately saying that he was tired of hearing the pastor abuse the people, talking of money and the like, and asked if he could not become a member of our church without forfeiting the right of getting the last Sacraments in case of serious illness. He was told by his priest that he could go where he liked, but that if he were to take sick he would have no one to administer the last Sacraments, since the "Irish" priests had no right to give them to him.

Now I am under the impression that this question was settled by some decision from Rome which appeared in the ECCLESIASTICAL REVIEW. I have looked for it in back volumes but cannot find it. Would you have the goodness to say a word on the subject which would settle my qualms of conscience?

Resp. Whilst the Holy See in its legislation has constantly recognized the importance of providing in their native language for the spiritual needs of immigrants who do not speak English, its aim has by no means been to perpetuate foreign national elements that might prove a hindrance to the unification of the American commonwealth, which promulgates its laws and administers its public offices through the medium of English speech. The establishment of recognized parishes of foreign nationality is justified only by necessity and expediency, since it is the sole means of preserving to the immigrants the faith in which they expect to be saved, a consideration that must exceed any temporal interests they may expect to secure in the country of their adoption.

These parents of foreign nationality together with their children are subject to the jurisdiction of the parish priest who speaks their language and is legitimately appointed to teach and minister to them. When, however, there is for one reason or another no school for the children, nor means to provide

spiritual aid to the parents in distress or danger of death, then the same reasons of necessity and expediency would indicate to the parent that he or she have recourse to those who can supply the education for the children or administer the necessary Sacraments. To demur at the conduct of Christian parents who seek to place their children in the Catholic school of a neighboring parish, when they have no other alternative than to send them to a secular school without religious teaching, is to disregard the parental rights which we aim to safeguard by the establishment and maintenance of Catholic parish schools. And if the Catholic school claims the presence of the Catholic child, the Catholic child claims the encouragement of its parents by their attendance on those occasions when the school work receives its sacred sanction from the Church, as when the children go in a body to Communion or celebrate some festival for which they have been prepared in school. The cry that this is opening the way to alienating the faithful from their own legitimate parish, is under the circumstances quite unreasonable, if not also unjust; for it would assume that parish rights might supersede the salvation of souls. The best way to defend parish rights in such cases is to give the widest opportunity to children and parents to become imbued with the faith and charity of the Catholic Church, even if these lessons of faith and charity do not bear the parish stamp. People who have learnt to be good Catholics by being educated in a Catholic school of which devotion to the Church forms an essential adjunct, will not later on ignore the particular duties which membership in their own parish imposes. They will be glad to be where there is a good, faithful priest, no matter how poor his church or home. If, then, a priest has no school in his own parish, let him not hinder his people from sending their children to the school of his neighbor, if that can be done.

Such is the sense of the Church, despite the fact that she imposes and maintains the limits of parochial jurisdiction. Parishes and parish systems, as well as priests, are for the people, not the people for them. The phrase "You belong to

me," on the lips of pastors, is unfortunate, inasmuch as it is often understood by the layman to mean "You are to pay me," that is to say: "You are the sheep whose wool I claim for myself." If we were in the money-making business first, and only secondly in that of the salvation of souls, the view that the faithful "belong" to one padrone or mercenary rather than to another might be justifiable; but as our first consideration is professedly the salvation and sanctification of the people, there can be no assumption of their belonging to us when we do not or cannot afford them all the needful means of salvation and sanctification.

That the views here expressed are not exaggerated is very plain from the interpretation of the Church authorities on this subject of foreign immigrants. According to that interpretation every foreigner who sufficiently understands the English language, that is to say the language of this land, is at perfect liberty to join the English-speaking parish within whose limits he has domicile, even though there is in the same locality a church in which his native tongue is preached. The same freedom is *a fortiori* accorded to the adult sons and daughters of foreign-born parents, although they have been brought up in the parish of their parental nationality. Hence the sons and daughters of immigrants who speak a foreign language, may, as soon as these children become emancipated from parental jurisdiction, affiliate themselves with the English congregation of their domicile. Children under age follow their parents, until, having attained their majority, they can make their own choice. Thus the immigrant from Germany, Spain, France, Italy, Austria, Russia, if he knows English, or as soon as he has acquired sufficient knowledge of the language recognized as the public and legal medium of intercourse in the United States, is entirely free to become a member of the English-speaking parish within the limits of which he resides. His children are in this respect part of himself. For the sake of order and discipline it is required of course that such affiliation assume the character of permanency. In other words, though a foreigner who understands English is free to join

either the parish in which his native tongue is the recognized medium of ministration, or he may become a member of the English-speaking congregation of the district, yet whichever parish he selects, to that parish is he bound by obligation of attendance and support.

A decision embodying the foregoing conclusion was given by the S. Congregation of Propaganda some years ago. The question proposed by the then Apostolic Delegate, Cardinal Martinelli, was as follows:

> Since there are in the United States, within the same territory, several quasi-parishes to accommodate people of different nationalities, some questions have arisen regarding the claims of jurisdiction over the children born of parents belonging to these respective parishes, as well as over immigrants who, though coming from foreign countries, know nevertheless the English language.

The reply of the S. Congregation was:

> 1. The children born of parents who, having come from abroad, speak a language other than English, are not bound, after they have become emancipated, to remain in the parish to which their parents belong; but they are free to join any quasi-parish in which the language of the country, that is English, is used.
>
> 2. Catholics who are not natives of America, yet who know the English language, have the right to become members of the church in which the English tongue is in use; and are not obliged to submit to the jurisdiction of the rector of the church erected for the people who worship in a foreign tongue.

This document, which was published at the time in the REVIEW [1] should settle all doubts and disputes in the matter. It is thoroughly reasonable and in harmony with the spirit of Canon Law, which, whilst it regulates the reciprocal rights and duties of pastors and members of the flock, does not authorize us to set aside the spiritual necessities and benefits of the faithful in order that a pastor may vindicate his claim to emoluments, whether he be rich or needy.

The foregoing considerations, for obvious reasons, apply only to English-speaking parishes.

[1] Vol. XVII, July, 1897, page 87.

THE FORM OF OUR CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your correspondent "Teacher" in the November issue of the ECCLESIASTICAL REVIEW in asking, "Is it advisable to retain the form of question and answer in the making of the Catechism?" opens up a discussion which, very likely, will bring forth views as far apart as the poles.

While by no means apodictic, he leaves little doubt of his own opinion, which is supported by strong and cogent arguments. Many who have watched the use of the question-and-answer form of text-book—especially of that which by pre-eminence is "The Catechism"—will express their cordial approbation of all that "Teacher" has written.

It is true, also, that the mere suspicion and, still more, the demand, that there should be an abandonment of the present form of the Catechism from which children learn by memory the answers and, sometimes, the questions, will meet with strenuous opposition, if not general condemnation.

The Catechism, in its present form, occupies a strong position in the esteem of many priests and most of the laity. Hence, the attempted reforms in the writing of the Catechism have accepted, apparently, the question-and-answer form as the right thing and have done little but to try to improve the arrangement of the matter or to simplify the definitions.

The Catechism is looked upon as a book in which are concentrated the essential facts of religion and its practice. It is supposed, by its simple, lucid, and elementary treatment of Christian Doctrine, to be of special value in reaching the unfolding intelligence of small children. Its form of question and answer, epitomizing Christian Doctrine, is its greatest excellence, because the child is thereby able to memorize all that is necessary to be known.

It may be asked, Does the Catechism in its present form deserve the reputation it enjoys of being the best medium for the teaching of Christian Doctrine? Is it a simple, lucid presentation of elementary truths in regard to the doctrines and practices of the Church, that meets the intellectual limitations of small children? Is it a book the use of which develops in the teacher an intelligent, living interest in the teaching of doctrine? Is it

one the study of which not only imparts a clear, rational knowledge of the simple teachings of the Church, but also aids in the intellectual development of the child,—something that the teaching of religion ought to do? Many have fears that affirmation cannot be made under any of these heads.

What is the real character of the ordinary Catechism? It is the summing up, in few words, of the essential knowledge of the most important truths that can engage man's attention. It is, in many parts, made up of scientific, technical definitions which the trained theologian formulates after years of study. It is the finished product which the writer after years of study of Christian Doctrine puts into the hands of children. A luminous illustration of this will be seen in the following definition from the Baltimore Catechism:

Q. What is venial sin?

A. Venial sin is a slight offence against the law of God in matters of less importance, or in matters of great importance it is an offence committed without sufficient reflection or full consent of the will.

A theologian made this technically perfect definition of venial sin; scientifically perfect, but practically useless. The child who has intelligence sufficient to appreciate this supposedly simple definition is not found in our Sunday schools or in the elementary classes of our Parish schools.

The question-and-answer style of text-book stifles original thought on the part of the teacher. Why should she think out questions from the subject-matter, when questions and answers are so readily at hand? The natural, logical, and stimulating questions that ought to arise in the course of a recitation to elucidate the subject-matter, to test the child, and, above all, to bring into play his reasoning faculties, are sparingly used.

The question-and-answer book puts a premium upon verbal knowledge. While all teachers profess to encourage original answers, in the language of the child, yet many fail to go through that painstaking drudgery of training the child in the power of original thought and of original expression. The result is that the child who repeats faithfully, more from memory than from understanding, the words of the cut-and-dried answers earns a higher commendation than the child who speaks haltingly but who understand thoroughly what he is trying to express clearly.

It is a pitiable spectacle to see either a trained or untrained teacher clinging tenaciously to a text-book and demanding from twenty, thirty, or forty children, each in turn, the very word answers, for the definitions of Indefectibility, Infallibility, Attributes of the Church, etc. It is still more pitiable to see the struggling efforts of small children to recall the mere words of these techinal, scientific, and difficult definitions.

The question is pertinent: How did the maker of a question-and-answer Catechism acquire his knowledge of doctrine? Was it by the learning of mere definitions? Or did he not by study acquire a clear notion of the subject-matter, and then generalize in a few definitions his information as he understood it?

Why should the text-book of doctrine be so constructed as to develop a strong tendency, though not so intended, to reverse this natural order of acquiring knowledge? Of course, every text-book, be its character what it may, enjoins upon teachers the vital necessity of leading the child up to the definitions by simple and clear explanations; yet in practice this injunction is often unheeded, and the study of the subject begins with the learning by memory of the definitions.

The justification for the question-and-answer text-book in Catechism is the claim that it is good for the child to memorize the words, even though he may not grasp their meaning; that the words constitute a frame-work which is very helpful in building up, later on, a complete knowledge of doctrine.

Does this contention rest on a sound basis? Sometimes the example is adduced of a layman who declares that he found the definitions which he learned by memory in childhood, though he did not understand them, an invaluable aid in explaining the doctrines of the Church. It is true that this great help should be credited to the memorizing of unintelligible words in childhood? Is it not rather to be traced to the intelligent study of the docrines of the Church which this particular layman made in his adult years?

What about the Catholic, a type of the great majority of Catholics, who has not read carefully and faithfully, in his adult years, books of instruction, and whose sole or main source of training in Christian Doctrine was the memorizing of the mere words of the definitions of the so-called child's Catechism?

A candid and thorough investigation will show that the best-

instructed Catholics are found where the teachers and priests use the Cathechism as a guide for instruction; who give it life and power by translating its scientific, technical terms into the simple terminology of the child; who attach more value to the spirit than the letter; who assure themselves that the child grasps the full meaning of the terms, though he may fail to repeat word for word the difficult theological definitions.

One child may have the clearest possible conception of a subject and may halt and blunder if asked to formulate his ideas in words. Another child may, through his retentive memory, repeat the definitions of terms etc, and may be absolutely ignorant of the real subject-matter. What boy who does not understand the nature of baseball? What boy fails to enter into its stirring spirit? What boy can define baseball or any point of the game? We recognize the absolute uselessness of asking a boy to memorize the technical terms of his boyish games.

A strong presumption against the question-and-answer text-book (the distinction between the question-and-answer method of teaching and the cut-and-dried question-and-answer text-book should be kept in mind) is found in the methods of our Divine Saviour. Where can it be found that He taught truth by imposing upon His hearers the mere words of difficult definitions? When the lawyer asked: "Who is my neighbor?" was the answer a definition of the term? The touching and imperishable story of the Good Samaritan was the reply; the parable unfolded for all times the true character of Christian charity.

The radical changes in the make-up of the text-books in secular knowledge strongly suggest that the question of your correspondent needs serious consideration, and the undersigned begs leave to express the hope that the pages of the REVIEW, as the most fitting place, will now witness an earnest, though friendly, interchange of opinions on this vital matter.

SCHOLASTICUS.

THE "MISSA DE ANGELIS" AT THE BURIAL OF CHILDREN.

Qu. In Vol. XXII of the REVIEW, p. 634, there is a reply to a question concerning the burial of children, which implies that the celebration of a "Missa de Angelis," though not mentioned in the Roman Ritual ("Ordo Sepeliendi Parvulos"), is sanc-

tioned by the Church. A priest of this diocese recently inquired whether the rubrics, or at least custom, permit us to have the body of a child that died in baptismal innocence *present* in the church *during* the celebration of the Mass "de Angelis," just as the corpse of a deceased adult is present during the Requiem Mass.

Your reply in the REVIEW will be appreciated by many readers.

B. P.

Resp. The Roman Ritual says nothing about the mass. The usage has, however, been from time immemorial to say the "Missa de Angelis" or some other votive mass, if possible in white vestments (never in black), on the occasion of the funeral of a child that has not reached the years of discretion and so is not answerable for the commission of sin.

This custom has the explicit sanction of the Church, and, even if it had not, would be quite defensible, for votive masses of thanksgiving are not restricted so long as the pertinent rubrics are observed in their celebration. The "Missa de Angelis" does not in this case carry with it any privilege, such as is accorded to Requiem masses "in die obitus", and hence there can be no difficulty as to the lawfulness of the custom. The special decrees of the S. Congregation formerly cited against the practice[1] must be interpreted in the sense of the questions that called for them, namely, whether the "Missa de Angelis" was to be said "loco missae de requiem" or in connexion with the "officium de adultis." And although the replies of the S. Congregation—"eliminandus abusus"—in these cases seems to be summary and general, to one accustomed to the careful and discriminating mode of procedure of the Roman tribunals, especially in their restriction of the terms of their decisions to meet the question and nothing more, these replies will be understood as strictly to the point.

The question, however, that remains, is whether the "Missa de Angelis" is to be said *praesente cadavere parvuli*, or, as some maintain, later; that is, after the child has been buried.

[1] *Decr. auth.* 1632, 21 June; 1677, 16 Jan.

Van der Stappen (IV, qu. 293) states that the S. Congregation has on various occasions forbidden the celebration of the "Missa de Angelis" *praesente cadavere parvuli*, but adds that the decrees that refer to this prohibition have been omitted from the recent edition (1898) of the collection of *Decreta Authentica*. He then cites two later decrees, which, he seems to think, leave the question open by simply answering "servetur consuetudo."

Before exploiting the precise signification of these two words in the present case, we wish to say that we do not understand these decisions to which Van der Stappen refers, as having forbidden the celebration of the "Missa de Angelis" on the occasion of a child's funeral. These decisions are to be interpreted, as we said above, in the precise and exclusive sense of the question submitted. In the one case subsequently proposed (23 March, 1709), where the *dubium* to be answered was whether the "Missa de Angelis" was to be said "praesente" or "absente cadavere parvuli", the answer was: "Servetur Rubr. Rit. Rom." That is to say, the S. Congregation did not wish to answer either "yes" or "no", since the celebration of the mass "de Angelis" was optional, the rubrics saying nothing about it. As a matter of fact the answer is tantamount to, "Sir, you have asked a useless question." This probably is the reason why the *dubium* is omitted from the revised edition of the *Decreta Authentica*. The question was one in which custom had its rights, according to the adage of the canonists: "In materia funerum consuetudinem multum operari."

It is to be said, however, that the S. Congregation had answered the question when it was put in proper form, in the two decrees referred to by Mgr. Van der Stappen. In the first of these cases the Cardinal Archbishop of Paris had asked whether the custom of saying the votive or current Mass "in exequiis parvulorum" was to be retained? The answer was: "*Affirmative*; sed missa votiva de Angelis legatur vel cantetur diebus tantum a Rubrica permissis." In like manner the Bishop of Orleans had asked (30 January, 1880): "An ser-

vari possit consuetudo ut in exequiis parvulorum missa de die vel votiva de Angelis legatur vel cantetur?" The reply was prompt and to the point: "Servetur consuetudo; sed Missa votiva de Angelis legatur vel cantetur, tantum diebus a Rubrica permissis."

The Mass spoken of was a "missa in exequiis parvulorum." The answer extended to the same terms. It did not determine whether such a mass should or should not be celebrated *in presence of the corpse,* but took for granted, as the questioner had done, that *when one speaks of the funeral service* of a child one does not mean any other time; since there is no rubric to hinder a priest from saying a votive mass for a dead child before or after its burial.

It follows, then, that the *exequiae parvulorum* may, according to the admission and interpretation of the S. Congregation, be conducted not only as the Ritual prescribes, but with the added celebration of a votive mass (most suitably the *missa de Angelis*, if the rubrics permit), *praesente corpore parvuli*, as custom has it with us, either immediately before or after the rites assigned in the Ritual.[2]

THE REPORTS TO BE MADE BY RELIGIOUS SUPERIORS TO ROME.

Qu. The December number of the ECCLESIASTICAL REVIEW contains an *Elenchus of Questions* which the superiors of religious houses (whose members take simple vows) are expected to answer and send to Rome.

I am chaplain of a very large community of religious. When I spoke to the superior of this report, she told me she had never heard of it, and that she supposed hundreds of other superiors did not know anything about it. This I believe, since they could hardly be expected to read Latin documents, even if they were cautioned to look for them in any ecclesiastical publication.

Since the first official announcement dates back, as you say in your article, a full year, and no notice has been taken of it, so far as I know, by anybody except the ECCLESIASTICAL REVIEW, for I remember that you spoke of it at the time and suggested that

[2] Cf. Christ. Kunz Lit. Verricht. d. Celebranten, 1904. Fr. Pustet.

the chancellors of the dioceses might assist in facilitating the observance of the law, I would respectfully ask: What use is there in making solemn enactments when the bishops, at least in America—I don't know what they do in Europe where they have their capitulars and the officials to take from them any burden except "ordaining" and "confirming"—do not take the slightest notice of them.

But what I want to ask is:

1. Can these questions be had in English? Where?

2. Are the superiors of religious communities to wait until they receive notice individually from Rome or from their bishops, before sending their reports? Or are they to take the initiative, and simply send the reports without waiting for, or consulting, their bishop?

Resp. 1. As it is the aim of the REVIEW not only to publish the laws that emanate from the Holy See, but also to facilitate their observance as much as lies in the power of an ecclesiastical magazine, we propose to edit an English translation of the *Elenchus* as early as the demand for it manifests itself by the application for such forms through the diocesan chanceries. Our reason for insisting on this method of communication with us is the desire to avoid misunderstandings which might arise by our seeming to advise with religious superiors in matters of discipline that belong properly to the Ordinary, even when the institutes are approved by Rome. Some of the bishops might moreover prefer to print these questions and send them with special instructions to the religious under their jurisdiction. Any other procedure than the one suggested by us might have the appearance of wishing to interfere. What we print in the REVIEW is open to ecclesiastical inspection and approval; not so the private enterprises which, though intended to foster discipline, might be open to the interpretation of being officious and thus hinder the promotion of good order.

2. Let the superior get the report ready, and hold it until he or she gets *official notice of some kind*, either from Rome (through the Apostolic Delegate) or from the Ordinary. Then send it promptly.

THE "TITULUS COLORATUS" ARISING FROM AN INVALID CONCURSUS.

Editor, THE ECCLESIASTICAL REVIEW.

I trust you will pardon me for again writing on the subject of irremovable rectorships first brought up by a question in the October, 1907, number of the ECCLESIASTICAL REVIEW.

It is not my intention to defend the appointment of synodal examiners ignorant even of their own duties; nor the method of appointing synodal examiners outside of synod, unless this be done by special authorization of the Holy See. *Videant consules.*

I wish merely to traverse the article on page 647 of the December, 1907, REVIEW concerning the question "Does a Three Years' Peaceful Possession Give a Valid Title to an Irremovable Rectorship?" In its second paragraph it states the point of the whole question, namely, the *titulus coloratus* required in the case. But in its third paragraph, wherein is found a quotation from the Constitution of Pius V (XXXIII, *In conferendis*), it seems to me that a false interpretation is put upon the words quoted from the Constitution. It is *not* "expressly decreed that *any irregularities* in the synodal examination arising from a violation of the *formalities* prescribed by the Council of Trent, should render such *examinations* null and void, even where there exists a *titulus coloratus.*" The word *forma* is not rightly translated "formalities," and it is a question of "provisiones" for churches through the concursus, not of certain requirements for and in holding a concursus. In other words, the Constitution says that any *provision*, i. e. appointment, to a parish church (irremovable rectorship), made without the *form*, i. e. concursus, required by the Council of Trent, is null and void, and unless this form, i. e. concursus, has preceded, the incumbent (appointed rector) does not acquire any title, even a colored one (*titulus coloratus*). This is a very different reading from that given in the December number of the REVIEW.

And Cardinal D'Annibale in the quotation made, as do other canonists, sustains the interpretation I give, not the one given in the December number. In fact the very quotation from D'Annibale forbids referring the Constitution of Pius V to *formalities* of the concursus. He says "Regula de Triennali *benignam interpretationem* recipit et latissime accepta est." But in the December article a most strict interpretation is given; because you re-

quire not merely the "forma," i. e. the concursus, but also you require very strictly that all irregularities in the examination of the concursus be excluded and that all formalities be followed under pain of nullity.

The words of the Pontiff rightly interpreted read as follows: "Each and every *appointment* made now or hereafter without the *form* prescribed by the Council of Trent, especially the point that there must be an examination of candidates in concursus, shall be null and void, and such appointment shall not give the appointees any right to possession, not even a colored title; and the said churches shall be considered still vacant."

If we must take your interpretation that "*any* irregularities in the synodal *examinations* arising from a violation of the *formalities* prescribed by the Council of Trent, render such examinations [and *appointments*] *null* and *void*," then I would ask whether there are any valid appointments, after the original ones, to irremovable rectorships in the United States.

The real question is the ousting, after three years, of a rector who has received a formal appointment to an irremovable rectorship, after he had properly presented himself and passed an examination before the examiners known to have been appointed and published as the synodal examiners; but who, because of some defect unknown to him are not really qualified examiners. It seems to me there can be no question that such a rector has a *titulus coloratus* and must be left in quiet possession of the parish. Otherwise it would be necessary for every man entering the concursus to first turn on the synodal examiners and ask such questions as these: "Were you appointed in annual synod? Were you one of at least six men proposed for examiners by the bishop or his vicar general? Were you satisfactory to the synod and approved by it? Are you a doctor or licentiate in theology or canon law? Have you taken an oath on the Gospels that, putting away all human affection, you will faithfully perform your office?" If each of the synodal examiners has given satisfactory replies to the candidates of the concursus, then they will take a turn in examining the candidates present in concursus for the vacant rectorship; and it goes without saying that the candidate who presumed to ask of the examiners such questions as the above will himself be given a very interesting examination, and, shall we say? a very favorable recommendation. Not while human nature is human

nature would such a man receive a recommendation from the examiners and appointment from the bishop.

P. A. BAART.

Marshall, Michigan.

We are not disposed to cavil about the sense in which we used "formalities" as applied to synodal examinations. Accepting Dr. Baart's distinction and his interpretation of the words of Pius V, let us see whether it affects the question at issue.

"The words of the Pontiff rightly interpreted," says Dr. Baart, "read as follows: 'Each and every appointment made now or hereafter without the *form* prescribed by the Council of Trent, especially the point that there must be an examination of candidates in concursus, shall be null and void, and such appointment shall not give the appointees any right to possession, not even a colored title; and the said churches shall be considered still vacant."

The synodal examination is, then, admittedly an essential requisite to the fulfillment of the prescribed form for a valid appointment to an irremovable rectorship. Now, as we pointed out in our previous conference on this subject, the character of a synodal examination demands that the examiners shall have been duly elected and appointed by taking the oath of office. The crucial point is whether, without having taken the required oath, they can be considered as properly qualified examiners in this case. We believe not; first, because the Council of Trent expressly prescribes the oath as a guarantee against partiality or fraud; and secondly, because the Council of Baltimore, though it allows that the appointment of examiners does not imply the full obligation of the Tridentine prescriptions for missionary countries such as the United States, nevertheless distinctly states that the oath is to be taken by the examiners, whether they are appointed in synod or out of it.[1]

Dr. Baart believes that the fact that an examiner is actually

[1] See Tit. II n. 26.

disqualified should not constitute an impediment to the validity of the examination, because such a result would imply that the candidate who is about to be examined should always first ascertain whether his examiners have taken the necessary oath. We hardly think the reasoning holds; for it must always be taken for granted that the bishop who makes the appointment fulfills the essential obligations in appointing both the examiners and the rectors, and it is within his province to exact the required conditions, just as it is to see that they are observed. The candidate may fail by the bishop's neglect to comply with these conditions; but if so, redress lies with the originator of the wrong. It is much the same as if a penitent went for absolution to one who has no orders or no jurisdiction, yet who is believed to be a legitimate confessor. The absolution is void; yet none would assume that to prevent such errors, the penitent should have to ask every priest to whom he goes to confession whether he is really ordained or qualified.

If our contention is correct, we see no other way of righting an error of this kind than by a special interpretation in form of a *sanatio* obtained from Rome. Otherwise it would seem to demand a new concursus, in which the actual possessors of the rectorships could be, with the consent of the majority of examiners duly sworn, exempted from the repetition of the examination. Probably no new applicants would contest the position; and, even if there were such, the bishop could without hindrance exercise his right of appointing whom he wishes from the number of those regularly declared "idonei" by the examiners.

CHRISTMAS SISTERS.

Qu. I have heard of a religious order called "Christmas Sisters." Is or was there such an Institute, and what could have been the object of the foundation?

Resp. There is an order which, founded under the title of *Sœurs de la Nativité de Notre Seigneur Jésus Christ,* is popularly known as "Sœurs de Noël" or "Christmas Nuns".

They were founded in France as a teaching community by Madame de Fransy about the year 1813. The priest who directed their religious activity was the Abbé Enfantin. The mother-house is in Valence, and the members hitherto devoted themselves to teaching.

THE FEAST OF "WOOD-CARRYING".

Qu. Tell your readers, please, what is the "Feast of Wood-carrying," which I find mentioned in a German book (*Fest des Holztragens*). I suspect it is simply the feast of the Carrying of the Cross. But when does that occur, and is it still celebrated apart from the "Exaltation of the Cross"?

Resp. A "Feast of Wood-carrying" was celebrated by the Jews and is mentioned by Josephus. It has therefore nothing to do with the Exaltation of the Cross, unless it be in a prophetic and symbolic sense. The Jewish historian in his book, *The Jewish War* (Bk. II, C. 17, n. 6), refers to the feast in the following passage: "Now the next day was the festival of Xylophory ἑορτὴ ξυλοφορίων, upon which the custom was for everyone to bring wood for the altar (that there might never be a want of fuel for that fire which was unquenchable and always burning)."

The date of the festival was apparently the day on which the lots were cast to determine which of the priests and levites and heads of families were to provide the required fuel and in what order they were to bring it to the temple. Reference to this assembly is made in II Esdras 10: 34. "And we cast lots among the priests, and the Levites, and the people for the offering of wood, that it might be brought into the house of our God by the houses of our fathers at set times, from year to year; to burn upon the altar of the Lord our God, as it is written in the Law of Moses." It was celebrated on the fourteenth day of the fifth month אב or Loos (August). There appears to have been a corresponding family festival in the domestic circle where the delivery of the wood at the temple was also kept as a holiday.

THE CHRISTMAS MIDNIGHT MASS MAY BE A "MISSA PRIVATA."

As, according to a general decision of the S. Congregation of Rites the privileged midnight Mass at Christmas should be a *missa cantata*, a doubt arose whether the recent decree [1] in which the Holy Father granted the privilege of the celebration of the three Masses during Christmas night to religious communities, seminaries, and pious institutions which have a chapel in which the Blessed Sacrament is habitually reserved, is to be interpreted so as to allow all three Masses to be low Masses. The ECCLESIASTICAL REVIEW submitted this question to the Prothonotary of the S. Congregation of Rites, whose prompt cable reply we have received just as these pages are going to press, to the effect that the decree extends the privilege of the midnight Mass to low and solemn Masses alike.

[1] 1 August, 1907; see ECCLESIASTICAL REVIEW, December, 1907, pp. 629-30; also p. 654.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

TWO of the decisions thus far issued by the Biblical Commission deal with the authenticity of the Pentateuch and of the Fourth Gospel. One decision is concerned with the historical character of the inspired writings, and the other determines the conditions under which we may admit the existence of implied or tacit quotations in Sacred Scripture. It may be of interest to review some of the more recent literature on these topics.

I. Authenticity We may consider the general principles of authenticity, and their application to the Pentateuch and the Fourth Gospel in particular.

1. *General Principles.* The Right Rev. Bishop Welldon has contributed to the October number of the *Nineteenth Century* (pp. 560-577) an article entitled "The Authenticity of Ancient Literature, Secular and Sacred," in which he starts with the principle that "the sole test of authenticity in literature is evidence," and expresses the wish that the critics who condemn the books of the New Testament, or a portion of them, would clearly declare what amount of evidence they regard as sufficient to justify the belief in the authenticity of a book nearly two thousand years old. It would then be possible to argue for or against the need of so much evidence, or for and against the existence of so much evidence, in the case of any particular book. And again, if the critics deny the authenticity of a book in spite of the presence of the required amount of evidence, it would be clear that they reject it for some other reason than for want of evidence.

Thus far the writer's claims appear to be reasonable and just; but then he goes on to state that the evidence in favor of all the books of the New Testament, excepting perhaps the Second Epistle of St. Peter, is not only equal, but superior to the evidence by which the most famous works of classical

antiquity are accredited. He does not believe that Father Hardouin, who rejected as unauthentic the body of classical and patristic literature, is more paradoxical than Dr. Cheyne or Dr. van Manen. And this belief is confirmed by a comparative study of the evidence in favor of the ancient books, whether this evidence be derived from manuscripts or from literature.

The writer studies the manuscript evidence in Dr. Kenyon's *Handbook of the Textual Criticism of the New Testament.* First, as to the number of manuscripts, the existing plays of Æschylus are represented by fifty manuscripts, all of which are incomplete; the plays of Sophocles, by about one hundred, only seven of which have any appreciable independent value; the poems of Catullus by three, all derived from a single archetype more recent than the beginning of the fourteenth century; Euripides, Cicero, and Virgil, by hundreds of manuscripts; while the text of the New Testament is found in over three thousand complete or fragmentary codices in the original Greek, and in about twelve thousand, if the manuscripts of the ancient versions be added.

Secondly, as to their age, the earliest manuscripts of their respective works date 1400 years after Sophocles, Æschylus, Aristophanes, and Thucydides; 1600, after Euripides; 1300, after Plato; 1200, after Demosthenes; 900, after Horace; 700, after Terence; 500, after Livy; nearly 1000, after Lucretius; about 1600, after Catullus; nearly 400, after Virgil, while the earliest extant manuscripts of the New Testament books are only from 250 to 300 years later than their respective writers. Hence as far as manuscript authority goes, the books of the New Testament have a better right to be considered authentic than the works of classical antiquity.

The literary evidence too favors the authenticity of the books of the New Testament rather than of classical antiquity. Bishop Welldon presents the case of Homer, Thucydides, Aristotle, and Tacitus. The reader will see that scarcely any of the works of these writers are supported by as strong a literary evidence for their authenticity as are most of the books

belonging to the Bible. Hence the Right Rev. author concludes his article in the *Nineteenth Century*: "I believe that the case against the *Annals* of Tacitus, unconvincing as it is, is stronger than the case against much which has been critically challenged in the Old Testament . . . and far stronger than any possible case which can be made out against any part of the Epistles of St. Paul or against the Gospel which bears the name of St. John."

2. *The Pentateuch.* The *Contemporary Review* for September contains an article on "Arab and Hebrew Prose Writers" contributed by the Rev. T. H. Weir, B. D. It seems to suppose that the literary and historical criticism of the Hebrew Sacred Books is now completed. They have been analyzed and rearranged, and their history has been reconstructed on the lines followed in Wellhausen's *Geschichte Israels*. At present, the works of scholars are no longer written for specialists only; they are intended for the general reader. Mr. Weir considers it, therefore, opportune to review some of the principles followed in the critical treatment of the Hebrew Sacred Books. It is especially the names of God, the duplicate narratives, and the difference of vocabulary that form the object of the writer's study.

Mr. Weir points out that the current analysis of the first six books of the Bible had for its starting-point the occurrence in them of the two names for God, the proper name *Jehovah* and the appellative *Elohim*. The writer does not believe that the conclusions drawn from this phenomenon will stand. In the Koran also are found two names of God, the proper name *Ar Rahman* and the appellative *Allah*. Yet no one supposes that the chapters or verses in which *Allah* occurs are by an author different from the writer of the parts in which *Ar Rahman* prevails. Besides, in some instances, only the personal name of God could possibly be used; here, at least, its occurrence has nothing to do with the authorship of these passages.

Where there are duplicate narratives, it is the generally accepted solution that the compiler of these books had two or

three continuous narratives in his hands, and that he inserted two or more accounts of the same event, even when these accounts were mutually contradictory. Mr. Weir finds this proceeding "unparalleled and incredible." In Arabic literature, he says, we find the same contradictions. The Arab historian or biographer sets down all the divergent accounts or traditions of an event, and sometimes adds his own opinion as to which is correct. Still, no one claims a difference of authorship for the different parts of the Koran.

There are also great differences of style in the Koran, and its various portions exhibit a difference of vocabulary. The critics infer from these phenomena in the first six books of the Bible a difference of authorship; why do the students of the Koran abstain from such a conclusion? They see that the style necessarily varies with the subject-matter and the circumstances of the writer, and that a difference of vocabulary means not a difference of date, but possibly only a difference of locality or tribe. The critics themselves grant this last assertion; for they attribute the portion exhibiting one kind of vocabulary to Judah, that composed in another vocabulary to Ephraim. It may be added that Mr. Weir published in the *Contemporary Review* for March an article entitled "Higher Criticism and the Koran" which was criticized in the July number of the same review by G. Buchanan Gray.[1]

The *Revue du Clergé Français*[2] treats of the authenticity of the Pentateuch in the light of the letters which passed on the subject between Prof. Briggs and Baron von Hügel, and of the work written by E. Mangenot on the Mosaic authorship of the Pentateuch.[3] We have considered this subject in a former number of this REVIEW (March, 1907; pp. 318 ff.). The writer of the article in the *Revue du Clergé Français* (pp. 70-71) incidentally speaks of the opinion of P. Jean-Baptiste de Glatigny on the "Beginnings of the Canon of the Old

[1] Cf. "The Problem of the Old Testament Restated" in the *Contemporary Review* for August, 1907, pp. 200-212.

[2] 15 March, 1907; pp. 55-71.

[3] Paris, Letouzey et Ané.

Testament," though he does so in the words of M. Mangenot. P. Jean-Baptiste's thesis is said to maintain that the substance of the Pentateuch is Mosaic, but that its form is derived from several inspired writers, who have adapted the Pentateuch to the religious needs of the Jews in their exile. In a subsequent number of the same review (May 1, 1907; p. 431 ff.), P. Jean-Baptiste de Glatigny protests against this representation of his opinion as to the formation of the Pentateuch; he denies with a special emphasis that he ever placed the formation of the Pentateuch in its adaptation to the religious needs of the Jewish exiles. M. L. Venard, the author of the first article, freely grants that the thesis of P. Jean-Baptiste does not contain the view of a religious adaptation; but, at the same time, his view does not satisfy the requirements of the critics, and it does not appear to be more conformable to the decision of the Biblical Commission on the authenticity of the Pentateuch than is the view of P. Durand, which latter P. Jean-Baptiste declares to be incompatible with the decision of the Commission.

3. *The Fourth Gospel.* The Johannine problem is the most troublesome among all the New Testament questions. Its literature has multiplied with the increase of its importance, especially on account of the discussions raised by the Abbé Loisy. But among the recent studies of the subject the work of M. M. Lepin holds easily the first place.[4] In a second volume the author will treat of the character of the Fourth Gospel and its historicity; the first volume dwells upon the questions, when, where, and by whom was the Fourth Gospel written? The testimony of tradition, of the other Johannine writings, and of the Gospel itself is laid under contribution. M. Lepin has not contributed anything absolutely new in the treatment of the question; there are neither new solutions of the standard difficulties, nor new arguments for the author's thesis. But he has succeeded in putting the conservative solution of the question in such a light that it appears much pre-

[4] L'origine due quatrième Évangile. Paris, 1907. Letouzey.

ferable to the solution of the advanced critics. There are small blemishes in the work, no doubt; but in spite of these, the work is the best commentary extant on the late decision of the Biblical Commission concerning the authorship of the Fourth Gospel.

Owing to the timeliness of the subject, P. Ladeuze has thought it proper to give in the *Revue biblique* (Oct. 1907; pp. 559-585) a detailed account of the arguments and the conclusions of M. Lepin. He informs us that the author follows, on the whole, the views and methods of M. A. Camerlynck, published eight years ago and reviewed by Prof. van Hoonacker.[5] But M. Ladeuze is not content with this information; his article gives the reader a fairly complete summary of M. Lepin's work and points out, with accuracy, its strong and weak points.

II. Implied or Tacit Quotations In connexion with the decision of the Biblical Commission concerning the conditions under which the Bible student may admit implied or tacit quotations in the Sacred Books, we may draw the reader's attention to the solution of a number of Biblical difficulties based on the existence of views and statements in the Bible not guaranteed by the authority of the inspired writers. By way of example we may cite the recent commentary on the Books of Mach. by Father Knabenbauer, and Fr. Fonck's and Fr. Hagen's articles on the solution of certain scientific views which appear to be advocated by the Bible.

1. *Fr. Knabenbauer's Commentary on Mach.*[6] The author has written this commentary with his well-known care and accuracy, especially as far as the textual analysis is concerned. In his topographical details he might at times have conformed more to the results of modern research. Moreover, the well-known conservative character of Fr. Knabenbauer frees us from the suspicion that his exegetical method may not represent the traditional views of Holy Church. As to the num-

[5] Revue biblique, 1900; pp. 226-247.

[6] Commentarius in duos libros Machabæorum. Paris, Lethielleux, 1907.

bers found in II. Mach., the learned commentator confesses our ignorance as to the sources whence Jason, whose larger work has been summarized by the inspired writer of II. Mach., derives his information. The inspired author of II. Mach. leaves the accurate study of detail to the historian, while he claims to be nothing more than an epitomizer.[7] What is said about the will of Alexander (I. Mach. 1:7), about the Romans (I. Mach. 8:1 ff.), and about the relationship between the Jews and the Spartans (I. Mach. 12:7), is, at times, urged against the inerrancy of the Bible. There is little difficulty about the two latter passages, since in both of them the inspired writer relates the opinion of a non-inspired source; hence he cannot be held responsible for its veracity. Fr. Knabenbauer believes that in the first passage too we have the representation of a popular opinion or a common rumor, the falsehood of which the inspired writer is not bound to correct. The fact that the account in I. Mach. of the death of Antiochus Epiphanes differs from its report in II. Mach. is explained in a similar way: there was first a false rumor propagated concerning the manner of Antiochus's death, and this rumor has been copied by the inspired writer without being corrected. Fr. Knabenbauer would not have his readers dig on Mt. Nebo for the Ark of the Covenant, though II. Mach. 2:7 f. speaks of its being hidden there; the inspired writer has here embedded a wrong religious opinion of the Jews of his time. Though II. Mach. is avowedly preceded by two letters, which were not originally written by the inspired author of the Book, and though the whole of II. Mach. is an epitome of the larger work of Jason, Fr. Knabenbauer agrees with Father Durand (p. 306) as to the principle that an historian, generally speaking, must be regarded as guaranteeing the veracity of the testimony and the documents which he introduces into his work, unless he expressly refuses to do so.

2. *Scientific Difficulties in the Bible.* The solution of a series of Biblical difficulties springing from the statement of

[7] Pp. 19 f. Cf. II. Mach. 28-29.

the Sacred Books concerning matters of science or from scientific views implied in the language of the Holy Scriptures may be found in the *Zeitschrift für katholische Theologie* (III. 1907, pp. 401-432; IV. pp. 750-754). It has been given by two well-known writers, Father L. Fonck and Father J. G. Hagen. Both have recourse to the existence of what are, practically speaking, two different languages: Fr. Fonck distinguishes between a popular and a scientific language; Fr. Hagen, between a conversational and a technical language. The latter writer tells us that everybody, whether he be a scientist or a day-laborer, uses commonly the conversational language; the use of the technical language is limited to the scientific lecture-room, or to scientific books intended for specialists. Presupposing this distinction, Fr. Hagen asks the question: "Are the astronomical expressions of the Bible false?" The question is not, whether the inspired writers have understood their scientific expressions in a false sense; but whether their writings are false or not.

Fr. Hagen shows, first, that those who find scientific falsehoods in the Bible must find many more in our daily conversational language; he illustrates this by a whole series of examples. The writer shows, in the next place, that even the technical language of our scientists is replete with errors, if such errors be found in the language of the Bible. This again is proved by a catalogue of facts. Finally, the Rev. Father asks us whether we expect to find the word of God written in a language different from, and more perfect than both our conversational and our technical language. He shows how Josue should have addressed the sun according to the opinion of such severe critics. But what would have become of our pulpit and our Sunday-schools?

III. Historical Character of the Inspired Books. Father Emil Dorsch has published his seventh article on the veracity of Bible History according to the views of the early Christian Church.[8] The writer investigates the teaching of the Syrian

[8] Zeitschrift für katholische Theologie. II. 1907, pp. 229-266.

school on the question of Biblical veracity. He studies the opinion of Ephrem, Diodorus, Theodore of Mopsuestia, John of Constantinople, Chrysostom, Severianus, Isidorus of Pelusium, Theodoretus of Cyprus, and Cyril of Alexandria. The reader will find in this series of articles both the handiest and most complete study of the doctrine of the early Church on the subject of Biblical inerrancy.

In strong contrast with the preceding series of articles, the *Manuel d'histoire ancienne du christianisme,* written by M. Ch. Guignebert, destroys all history of Christian antiquity. Primitive Christianity is said to have been an individualistic religion without social life and without dogma. The author knows only one thing of the life of Jesus: "It is impossible for us to master it." The book may not do as much harm as it is intended to do; but it is a sad sign of the times.

Criticisms and Notes.

THE SECRETS OF THE VATICAN. By Douglas Sladen, author of "In Sicily," etc. With sixty illustrations and plans, including reproductions of the most interesting engravings in Pistolesi's great work on the Vatican. Philadelphia: J. B. Lippincott Company. (London: Hurst & Blackett.) 1907. Pp. 505.

Catholics will read this volume with decided pleasure, because it is an altogether creditable testimony, presented in beautiful literary and artistic fashion from the pen of a non-Catholic writer of recognized ability and sincerity, to an institution which they have learnt to identify with the greatest administrative force that has served the interests of religion for more than a thousand years. To non-Catholics accustomed to a distorted presentation of the activities and aims of the papacy and to accounts in which the incidental shortcomings of the Church's representatives have been unduly emphasized and exaggerated, the *Secrets of the Vatican*, exposed by one of their own ranks, should be a beacon of enlightenment. In view of the fact that the Vatican still plays its important rôle in public affairs, and that many of their fellow-citizens look there as to the source of their religious inspirations and motives of conduct in daily, social, and public life, this volume must commend itself to them as a book not to be neglected or lightly disposed of.

To form an adequate idea of the contents and character of the book one must see it, for it is not merely what the title might suggest, that is to say, a collection of annals and descriptions letting us into the past history and such nooks and corners of the Vatican as are inaccessible to the ordinary visitor in Rome. It is this indeed; but it is also a carefully and truthfully presented tableau of the actual condition and personnel of the Pope's home and the offices wherein, under his chief authority, all the multitudinous and wide-reaching initiatives involved in the legislative, disciplinary, and instructive work of the Church's government find their origination and accomplishment.

To the ordinary traveller the Vatican is familiar enough as a place with museums of matchless sculpture, galleries of paintings, libraries, bearing witness to the appreciation of culture in

arts and letters which throughout the centuries has animated the Popes. But the Vatican as a palace of administration, the Vatican as the expression of the papal government, which forms the topic of the recent crisis between France and Rome, is quite another thing. Our author justifies his choice of the title *Secrets of the Vatican* by the fact that he excludes from his narrative those parts of the Vatican palace which are accessible to every visitor. The story begins with the Vatican of the Roman republic when Cincinnatus left his plough to become dictator, and shows us the gradual building up of the present structure by Pope Saint Symmachus and his successors, by the reconstruction of old St. Peter's built by Constantine the Great, and the additions to the vaults on which the present church rests, the shattered tombs of eighty-six medieval popes. He dwells on the papal Maecenases who collected the immense libraries filled with marvellous manuscripts, the masterworks that grew upon the walls of chapels, the beauty and romance of the Vatican gardens.

These scenes, graphically depicted, are given animation by the descriptions of the men who dwell there to-day, the Pope, the Cardinal Secretary of State, and their dependents. The author tells us how the Pontiff lives, how he acts, how the court and the Sacred Congregations work in their various relations, and what an unbiased observer must think of the relations engendered by this activity and its influence on the outside world.

If it be asked what attitude the author maintains in forming his estimate, apart from the mere relation of facts historical and personal, we may answer in his own words: "I am a Protestant, a member of the Church of England. My idea of patriotism makes it impossible that I should ever leave the Church of my forefathers. But it is only upon the Rights and Independence of the Church that I have strong feelings; the differences of dogma which have grown up since it parted from the Church of Rome do not concern me . . . I do not forget that I belonged to it until the Middle Ages, which are my special study and delight, were ended. Its history and antiquity occupy a great part of my thoughts, for I spend half my life in Italy, and the days I have passed in Italy have mostly been devoted to Church antiquities. I regard the venerable Church which has been going like a clock since the days of the Apostles, with the utmost affection and interest . . . Not having been brought up in the Church of

Rome, and having a feeling of repulsion to all dogma, I cannot hope to penetrate deeper than the outer shell of that ancient and glorious institution, but I hope those who are members of the Church of Rome, will recognize the pleasure and enthusiasm with which I study their antiquities and monuments; and accept my assurance that, if I have written anything which hurts their feelings, I have not written it with any outspokenness or levity that I might not have used in writing of England."

There is nothing in this volume to hurt the feelings of Catholics who are prepared to read history; and there is much to please and instruct, and render them grateful that an English Protestant should have so written of the Vatican, and the instituions which are represented in the same.

WESTMINSTER LECTURES. Edited by the Very Rev. F. Aveling. D.D.: Revelation and Creeds, by the Very Rev. J. McIntyre, D.D., pp. 48; Authority and Belief, by the Rev. A.B. Sharpe, M.A., pp. 63; The Church and Science, by the Rev. J. Gerard, S.J., pp. 55; Socialism and Individualism, by the Very Rev. A. Poock, D.D., pp. 78; Transmigration of Souls, by the Rev. J. Gibbons, Ph.D., pp. 55; Mysticism, by the Rev. R. H. Benson, M.A., pp. 48. London: Sands & Co.; St. Louis: B. Herder. 1907.

We have here the third series of these useful and attractive little books for which the care-taker of souls cannot be too grateful, placing as they do within his easy reach the specific remedy for many a mental, and sometimes, at least indirectly, moral ill. Booklets they are which by their uniform excellence of thought and expression merit the respect of the intelligent reader, non-Catholic as well as Catholic, and which, such is the attractiveness of their material make-up, no one need hesitate to place in the hands of persons of refined taste who may need the instruction and stimulus of their contents. Each lecture, as its title indicates, deals with a separate subject, though one can easily discern or, if not, can place an organic unity in the series; root and stem and branch and fruit being at least suggested by the order in which they are arranged above. They are obviously very small books on seemingly disproportionately large themes; but the skill of their makers is manifested by placing in the foreground the salient figures of each subject and arranging the rest in due perspective. Although the subtler aspects of the individual problems do not stand out prominently, the writers have not lost sight of the

critical issues that are perplexing many minds to-day. Thus, to mention but one point in this connexion, the lecture on *Revelation* throws out some useful suggestions on the analogous formulae of the Creed: "From human speech the Church chooses out the analogies that are nearest to the thoughts of her heart: and those that best translate her meaning she stamps with such a seal of authority that her children who respect her creed must employ her technical language. To fall short of this is to fall short of the creed itself. What ideas might have been originally attaching to those words is of very little moment. What is of moment is the meaning they have on the lips of the Church" (p. 37). The bearings of these statements on recent controversy are sufficiently obvious. No less is the following: "The Church has to preserve not only her creed but also that distinctive religious spirit for which the creed was given. As man's waywardness of thought is apt to pervert the creed in one way, so his waywardness of spirit is apt to pervert it in another way. The creed must inspire our religion toward God as well as our thinking about Him;" and so on. Obviously the writer, while maintaining the position of a sound realism, is not unmindful of the claims of a sane "pragmatism."

Not the least valuable portion of these booklets is the notes, in which are laid down solving principles or explicit solutions of questions and objections presented by auditors at the delivery of the lectures. The bibliographical lists appended are useful for the discriminating student, though quite a number of the books indicated, if perused by the general reader, might go far toward annulling the good results of the corresponding lecture. This matter of literary reference, however, is one on which there will be always difference of opinion, even amongst judicious authors.

CURSUS BREVIS PHILOSOPHIAE. Auctore Gustavo Pécsi, D.D., Ph.D. in Sem. Strigonensi Phil. Professore. Vol. II—Cosmologia. Psychologia. Esztergom (Hungaria). Typis Gustavi Buzárovits. Venale apud Burns & Oates, London, et apud Herder, St. Louis, Mo. 1907. Pp. 331.

Those who share the undiscriminating, yet not wholly groundless, opinion that text-books of scholastic philosophy do but repeat one another in slightly varying form and phrase, will do well to give this, the most recent work of the class, an attentive peru-

sal; they will find occasion and cause to modify their judgment. Here is a writer who has done a great deal of independent and vigorous thinking, who is well acquainted with contemporary physical science, who is unsparing in his criticism, and boldly plain in his utterances. A scholastic philosopher, a venerator of the mind and spirit of St. Thomas, he is no mere repeater of or commentator on the letter of scholasticism. A Catholic teacher, one zealous "ut tyrones . . . ad veram persuasionem philosophicam adducat (quae persuasio est fundamentum fidei theologicae)" (p. VI), he is a modernist in the loyal sense of the term—one who makes his own the desire of Leo XIII: "Non tantum opportunum sed necessarium censemus ut studium philosophiae eam organizationem accipiat, ut studentes simul cum philosophia antiqua magnam copiam accipiant de fructibus modernarum scientiarum naturalium, ut ex iis copiosos thesauros tum ad bonum religionis tum ad utilitatem civilis societatis colligant" (In *Brevi* ad Univers. Lovan. a 1889). With this animus Dr. Pécsi throughout his work, wherever the matter warrants it, draws arguments and illustrations from recent chemistry, physics, and biology. Realizing that natural philosophy should be metaphysics in the literal sense of the term—should rise upon the basis of physics, not "*physicam sensuum*" as he repeatedly warns, but *supra physicam scientificam*, he vigorously criticizes and wholly rejects some of the most time-honored concepts of Cosmology—those which form almost the marrow of the system as presented by our Latin Manuals—because, as he sees them, they are "too *a priori*," and not compatible with the discoveries of the physical sciences. Thus venerable *materia prima* is drawn out from the mysterious shadows in which it has lurked ever since the days of Aristotle as the *nec quid, nec quantum, nec quale*, etc.—the *grande incognitum*; it is no longer *pura potentia ad essendum*; it is a "substantia completa ideoque non tantum divinitus sed etiam naturaliter separatim a formis existere potest" (p. 36). What is it then? Why just that tenuous (hypothetical) medium called by physicists ether. This conception of *materia prima* is of course not quite new or original with Dr. Pécsi. It is that to which many thinking minds have for some time been led by the recent theories on the ultimate homogeneity of matter. It is new, however, in our scholastic text-books, and it is certainly persuasively if not convincingly defended in the one at hand.

If one shadowy concept of hylomorphism, *matter*, is here given at least a more definite outline, its correlative, *form*, is likewise clarified by being placed closer to experience. *Forma substantialis elementorum*, says the author, *est vis substantialis quaedam, cui figura quaedam characteristica atomi accedit*; that is, the substantial form of an element is primarily and essentially its substantial *force* or energy modified by the shape of its subject atom as by a property (*accidens proprium*). Yes, it may be said, but what is "substantial force"? Is that any more or less definite than "substantial form"? Surely, says Dr. Pécsi: "Nulla enim notio est adeo frequens, familiaris et concreta in scientiis rerum naturalium ac 'vis'" (p. 41). Though we have no "proper concept" of the essence of natural forces, we know them well enough in their effects and properties (p. 42).

After these modifications or transformations of the familiar matter and form concepts Dr. Pécsi lays dawn two theses, to the effect: first, that the elements remain *formaliter*, i. e. *servata natura*, in a chemical compound ("in mixto perfecto et etiam in vivente"); and secondly, that the elements are not substantially changed "in mixto nec per denudationem usque ad materiam primam nec per subordinationem sub nova forma, sed dynamicam tantum unionem ineunt" (p. 47). These two statements, it will be noticed, run directly counter to the almost unanimous positions defended by the text-book authors, indeed by St. Thomas and the scholastics generally.

We are quite prepared therefore for the next following thesis, which is the logical corollary of the foregoing: "Rigidus formalismus Thomistarum, qui unicitatem formae, pro conditione unitatis substantialis et naturalis statuunt rejicitur." It might be well here to note that the Thomists are the *bête noir* which is pursued throughout the work. The author holds them at least materially responsible for the opprobrium under which scholastic philosophy falls not only outside but also inside Catholic circles. The accusations of "rigid formalism," "fruitless subtleties," "horror of natural sciences," have, he thinks, a real foundation, "quia Thomistae, quorum libri ultimis 25 annis in scholis Christianis dominabantur revera istis extremitatibus laborant" (p. V). Specifically, the charge of "rigid formalism" Dr. Pécsi finds justified "in illa thesi Thomistarum juxta quam ad unitatem substantiae et naturae indispensabiliter requiritur *unicitas* formae

substantialis." The baselessness of this thesis, he argues, appears from the fact that it rests upon the fallacy of passing from the formal unity of our concept of a chemical compound to its objective unity and hence *unicity* of form. The reviewer has no mission to defend the Thomists from the present nor from the many other grave charges laid upon them by the author. Thomists, it goes without saying, are fully able to justify themselves; but it should be noted here that the same charge would fall equally upon scholastic philosophers generally, for with but a rare exception they all maintain the unicity for the substantial form in at least the chemical compound molecule, and the living organism. Moreover, in his onslaughts against the Thomists Dr. Pécsi occasionally reckons without his host, as, for instance, in his first thesis, where he defends the *scientific* validity of Atomism. Surely no scholastic philosopher to-day, Thomist or otherwise, denies that "Atomismus *physicus* solidis argumentis scientificis superstruitur." It is only when the atomic theory is extended beyond the domain of physical science and is put forward as a philosophical thesis for the fundamental constitution of the essence of bodies (an atom, chemical molecule, living organism) that scholastic philosophers, Thomists included, argue against it, as does Dr. Pécsi himself very ably in his third thesis. There are many other points in which our author strikes out for himself independently of well-trodden paths. One may not always follow him, but it must be admitted that he offers persuasive and suggestive, if not always quite convincing grounds, based usually on empirical data, for his decisions.

On the other hand, it should be noted that Dr. Pécsi is not only a philosopher who thinks for himself with commendable independence, within the domain of legitimate debate, and not only a vigorous critic of opinions maintained by what he calls "aliqua scholola in aula philosophiae scholasticae," he is no less independent and critical in regard to some of the generalizations and theories that have become to be regarded both by philosophers and physicists as almost the essentials of the natural sciences. To quote a few of his theses will suffice to suggest this aspect of his work: the equivalence of anorganic energies is mathematical not physical (Th. 15); the unity thereof asserted by physicists is genuine not specific (Th. 16); Newton's third law of motion —action and contrary reaction are equal—est simpliciter falsa

(Th. 19); the principle of the "constancy of energy" is "funditus falsum" (Th. 20); Newton's first law is defective (Th. 21), and so on. Here again, though one may not be convinced by all of the author's arguments, one must recognize their force and persuasiveness. We should like to show forth more at length the reasons for and against his positions, but spatial limits forbid. Perhaps the opportunity to do so may present itself when the work shall have been completed. In the meantime we may record an opinion that the volume at hand embodies a most thorough, cogent, lucid exposition of the essentials of Cosmology and Psychology. We say *essentials*, because the author has wisely eliminated matter of secondary importance and the merely "infructuosae subtilitates" that are sometimes treasured up in books of the class. Moreover, he writes with unmistakable directness and clarity, caring little for ornateness of diction and choosing always the aptest word, even though unknown to the classical lexicographer; he conjoins what some one has called "claritatem Italicam cum profunditate Germanica." Happily the book-makers have given a worthy setting to the distinctly finished didactic system. Rarely, if ever, does one see so neatly arranged and printed a manual of philosophy.

LECONS DE THÉOLOGIE DOGMATIQUE. Par L. Labauche. Dogmatique Spéciale: L'Homme. Paris: Bloud et Cie. 1908. Pp. 434.

LA CAUSALITÉ INSTRUMENTALE EN THÆOLOGIE. Par le R. P. Éd. Hugon, O.P. Paris: Maison Douniol (P. Téqui). 1907. Pp. 239.

Theological discussion has lately been shifting its centre of gravity. Until recently the main burden lay upon the preambles and foundations of faith. Now, however, with the increasing development of Biblical and Patristic studies, the weight is being distributed over the area of special dogmatics. The new or rather novel application, too, of philosophical theories—such as the relativity of truth, the conception of dogma as the mere product of spiritual experience—to the articles of faith has been equally, perhaps even more, influential in this direction. At any rate the Catholic apologist finds himself now more than before called upon to defend the citadel and the very penetralia of his religion. Perhaps his surest method of defence will be to let the enemy see the full strength of his position, or, to drop the militant

figure, to expose fully and clearly the content of Catholic faith together with its sources and lines of development. In view of this demand the first of the two works here presented has been designed by the author, a professor at the School of Catholic Theology in Paris. The subject-matter centres in man considered in the four states—original justice, original sin, grace, and the future life. The method followed is to take up the individual doctrines of the Church on these topics, trace them to their authoritative sources, expose their contents in the light of their origins, investigate their foundations in Scripture and their development in Patristic tradition, and show them in their relations to systematized theology. The method thus combines the positive or historical with the speculative or scholastic elements, the former, however, being given the greater prominence. An author can of course hardly be expected to say much that is new or precisely original upon so ancient and often worked a subject. That the present writer, however, has succeeded in placing the old truths in so vivid a light that they seem to present a fresher and at times a fuller face than they formerly were wont to wear will, we believe, be the impression taken from the reading of the book by the theological student. The work, though primarily didactic in purpose and proportionately so in execution, possesses besides some eminently practical features. To each of the chapters is appended a section indicating the pertinent ideas for development in sermon and apologetics. This element will be appreciated by the preacher and instructor, as will be the bibliographical apparatus by the professional student. It should be noted that the volume is one of a prospective series which will cover most of the other departments of the theological system. We trust that the reception accorded to the present work will encourage the author to complete his design.

Père Hugon's book on the nature of Instrumental Causality in Theology is a critical study of a subject which in a measure overlaps and supplements the matter covered by the foregoing work. As the former author treats of the broad and manifold relations of man to the supernatural order, so the latter author deals specifically with the nature of the instrumentality whereby that relationship is Divinely effected. After a keen analysis of instrumental efficiency Père Hugon goes on to apply the doctrine thus

premised to the special instrumentality included in Scriptural Inspiration, in the Sacred Humanity, in the Sacraments, in the working of miracles, in the Mother of God. The author makes it quite explicitly manifest that he is a Thomist and therefore one expects to find the idea of physical premotion prominent throughout the book. Whether or not one accepts this view of the method of God's acting on and through His creatures, one must recognize the advantage of having so able a presentation of the theory as is contained in the work at hand. It should not, however, be supposed that the book is simply a brief for one side of a theological controversy. Prescinding here and there from a seemingly unnecessary partisan emphasis, the volume contains a goodly amount of thought that is as devotionally inspiring as it is profoundly philosophical. Indeed, the author's aim is primarily devotional. His work, as he himself declares, despite its speculative side, is above all a homage to the Sacred Humanity. All its details converge hereto, for the supernatural efficiency Divinely communicated to the inspired writer, to sacrament, saint, to the Mother of the Redeemer, emanates in some way, the author shows, from the Human Nature of Christ. As an adjunct, then, to the cause *instaurandi omnia in Christo*—as an efficient, because solidly philosophical and theological, coöperator to this end—the work should receive a welcome even from those who may dissent from some of the author's statements or arguments.

SUMMA APOLOGETICA DE ECCLESIA CATHOLICA ad mentem S. Thomae Aquinatis. Auctore Fr. Mag. J. V. de Groot, O.P., ad Universitatem Amstelod. Professore. Ed. tertia, aucta et emend. Ratisbonae, Manz. Pp. 931. 1907.

LA CRÉDIBILITÉ ET L'APOLOGÉTIQUE. Par R. P. A. Gardeil, D.D., O.P. Paris: Lecoffre (Gabalda et Cie). 1907. Pp. 299.

Students of apologetics will probably be already acquainted with Père de Groot's *Summa de Ecclesia* in at least one or other of its preceding editions. It may suffice here to note that in the present issue the volume has grown in bulk, beyond its original form, by more than two hundred and sixty pages. These bring the work well abreast with recent discussion on its subject-matter. There is a timely and relatively ample chapter on the "New Apologetics," and the chapter on Apologetical Development has been considerably enlarged. There is also a new chapter *de*

necessitate Ecclesiae; another *de valore Syllabi*; another on the evolution of Christian doctrine; the relation of reason to faith is more fully discussed; methodical improvements have been made in several chapters; and the archeological plates are notably perfected. Besides all this the former two parts—or volumes—have been unified, and the letterpress renewed and enlarged, so that materially as well as formally the present issue is a marked improvement on the original.

In the interest of students under whose notice the work may now fall for the first time we should add that the volume does not discuss the purely philosophical or preambulatory subjects of apologetics, nor those of the theological tracts *de Vera Religione*. The matter is limited to the *Demonstratio Catholica*, in answer to the author's purpose—to prove the truth of the Church, to explain the *loci theologici*, and thus to prepare the student for Dogmatics proper. Though St. Thomas wrote no treatise on the ground here covered, he left considerable material and suggestions scattered throughout his numerous works. These indications of his mind form the warp and woof of the present work. On them is woven the teaching of the other recognized masters, old and new. The matter is analyzed with that thorough and orderly method which proves the author's discipleship under the Angelic Doctor, and the argumentation is characterized by that solidity and lucidness which mark the master's work—the *Summa Theologica*—while the style of the present author, if more ornate, is no less translucent than that of his guide and leader.

Those who are interested in the more philosophical problems of apologetics will find some thoroughly sound thoughts and luminous suggestions in Père Gardeil's little volume. *Credibility*, the first word of its title, means of course the adaptation of a statement to its acceptance; and, in its technically theological signification, the adaptation of revealed truth to its acceptance with and by divine (or supernatural) faith. The credibility therefore of such truth touches the very heart of faith, touches it at the very point where the supernatural light of divine grace meets the natural light of the human mind. The credibility consequently of revealed truth is the passage from reason to faith, from the natural to the supernatural order. Since then the main purpose of apologetics is, by utilizing the natural powers of

man's nature and mind, to bring him to believe revealed truths, the author has set to himself a triple task: first, to analyze the nature of credibility; secondly, to offer a solution of the theological problems which it raises; thirdly, to outline the distinct memberment in the organization of apologetics. His book is thus a study in theological methodology. But, whilst its primary purpose is thus formal, its discussions abound in material that is both penetrating and wide-reaching. Thus the analysis of the genesis of the subjective act of faith is a piece of keen psychological dissection, while the laying bare of the degrees of the objective credibility is hardly less critical. The discussion of the nature of apologetics brings out some luminous suggestions regarding recent tendencies in this domain—the immanistic, the pragmatic, moral and fideistic. Père Gardeil, it need hardly be said, is a staunch defender of the intellectual method of establishing credibility by extrinsic signs (miracle and prophecy)—in a word, "the old apologetic." Nevertheless he is quite ready to welcome the measure of validity inherent in the various subjective methods. On the other hand, he is firmly convinced that the latter methods are, ultimately, ineffectual and invalid, unless supplemented by the former, the objective method. They can persuade, can incline man to faith, but cannot establish the credibility, nor therefore the credentity or the imperativeness of revealed truth.

DIE GROSSEN WELTRÄTSEL. Philosophie der Natur von Tilmann Pesch, S. J. Dritte, verbesserte Auflage, Band II. Freiburg, St. Louis: B. Herder. 1907. Pp. xii—592.

The principle improvements made in this recent edition of what might now well be called a philosophical classic—one that does for the present what Fr. Kleutgen's *Philosophie der Vorzeit* did for the preceding generation—are found in the first volume, which deals with those concepts of natural philosophy that are most affected, at least as regards their data, by physical-scientific discovery and inference. The substance of that volume accordingly consists of a discussion of the interpretations given by modern philosophers (mechanicists and dynamists) on the one hand, and by scholastic philosophers on the other hand, of matter, force, law, design, life, man, origin, destiny. Its subject-matter therefore is entitled *Naturerklärung*, an explanation of nature. Upon the

basis therein laid down a philosophy of nature—*eine naturphilosophische Weltauffassung*—is built up in the present, the concluding, volume of the work. In the field of theory here indicated there has been no important change during the decade elapsed since the former edition appeared, either as regards the trend or the character of speculation. The broad stream of *Monism*, with its divergent branches named materialistic and idealistic, now as always before, sweeps onward, parallel with the dualism of the "old philosophy". The alterations called for, therefore, in the reissue of the present volume are slight and relatively unimportant, lying rather in the line of condensation than of expansion. Indeed some readers might wish that the present editor had felt himself more free to use the pruning knife. Father Pesch, as all know, wrought from an immense wealth of information, and with a luxuriant style. He was apt therefore to be discursive—what his countrymen expressively call *weitläufig*—and over-cumulative. The author's main text, however, had to be held sacred by the revisor, and no doubt the admirers of Father Pesch will prefer to have it so; while all lovers of sound Catholic thought who read German will surely be grateful for this really royal reëdition of a truly great work.

PROCEDURE OF THE ROMAN CURIA. A Concise and Practical Handbook by the Very Rev. Nicholas Hilling, D.D., Prof. University Bonn. Translated and adapted with the author's consent. New York: Joseph Wagner. 1907. Pp. 355.

There is much information of interest to the clergy in Dr. Hilling's volume about the various offices of the Roman Curia, the College of Cardinals, the S. Congregations, Commissions, Secretariates, and Tribunals which manage the ecclesiastical administration at Rome. A second part of the book is devoted to directions for formulating petitions to obtain faculties, indulgences, dispensations, and privileges attached to various confraternities throughout the Catholic world. Two chapters on procedures, civil and penal, furnish due insight into cases of contention brought before the Holy See. A number of documents, decrees, and rescripts of practical value to theologians and particularly to chancellors and directors of religious communities, are appended, whilst a brief historical sketch of the gradual development of the Roman Curia forms the introduction to the volume.

It is the last-mentioned features chiefly which differentiate the contents of this book from Fr. Baart's admirable *The Roman Court,* published some years ago and followed since by several new editions.

MANUALE CALENDARISTARUM, seu memento liturgicum quo utens quilibet sæcularis vel regularis sacerdos officium suum recte ordinare poterit. Auctore Dom Paulino Joumier, O.S.B., Congreg. Solesmensis. Paris: P. Lethielleux. 1907. Pp. 103.

Priests who have to make or correct *Ordos* will do well to procure this simple and clear exposition of what is the best method of going about the task. The author had to do the work and to teach others how to do it, and so he came to note all the details that are required, and the difficulties and cautions to be encountered, in the annual tracing of feasts to be observed and to be transferred. The directions cover all sorts of conditions, and the book, contrary to what one might expect, has the look of a greatly simplified arrangement of dealing with a complicated matter. The Latin text is accompanied by a French translation on opposite pages, and the whole is well printed and within a moderate compass.

Literary Chat.

It is gratifying to notice that some of the mistatements and misinterpretations which were indicated in this REVIEW as blemishing the treatment of Scholastic philosophy in the first edition of Roger's *A Student's History of Philosophy,* have been removed in the second edition, recently published (Macmillan, 1907). We must regret, however, that the author did not *see* his way to the exercise of a fuller justice in this respect. We emphasize the word *see,* because we like to take the more kindly interpretation of the Professor's corrective parsimony, and to attribute the fact that he was so sparing of his emendations to certain *idées fixes* that may have so absorbed the energy of his visual centres as to leave none over for other outlying areas which might have been less inhibitory on the efferent currents that control erasure.

Of course, if one were disposed to be critical, one might indicate passages in the author's treatment of medieval philosophy which could easily lend themselves to another interpretation, viz. that the professor had read but little if any in the works of the great schoolmen. Nor should we be strongly inclined to quarrel with any one who might be disposed to

insist upon an opinion so derogatory to an authority on the History of Philosophy, seeing that the Professor quotes not a single original source nor one Catholic writer on the period in question, an omission which might be deemed the less pardonable from the fact that the reviewer of the first edition, whose criticism has been apparently in a measure heeded in the present edition, pointed out some easily accessible Catholic authorities. However, we are, as already said, quite indisposed to endorse an opinion so uncomplimentary to the professor of philosophy in Butler College (see *Encyclopedia Americana*).

On the contrary, we are fully persuaded that some of the statements left unchanged in the present edition are due solely to the author's limited vision, and that even though he had perused, say only the works of Vincent of Beauvais, Albert Magnus, or Aquinas, not to mention such recent familiar writers as Stöckl, Werner, Willmann, Kleutgen, De Wulff, Harper, Turner, he might still be pardoned, on our myopic hypothesis, for deliberatly retaining the following passage in this "revised edition:" "The very considerable sum of concrete knowledge about the world which antiquity had collected—knowledge of history and of the natural sciences —had dropped out of existence for the Middle Ages as useless, or worse than useless. Instead of being able, therefore, to utilize in their thinking the fruits of a rich experience and knowledge, the attitude which the schoolmen were compelled to assume was almost wholly an abstractly logical attitude. All they could do was to spin out fine distinctions and implications from the most general statements about the world—statements in large measure empty of the real content that gives them meaning. And while to this task they often brought a surprising ability and acuteness, the lack of a worthy subject-matter vitiated all their efforts, and gave their speculations that air of unreality and triviality which strikes the modern mind so forcibly" (p. 204). If Dr. Walsh had seen this sapient judgment on the Scholastics, would it have modified his book *The Thirteenth—the Greatest of Centuries?* Surely, if the indictment is well founded, the Church of the present day—Leo XIII and Pius X—has not shown the "usual astuteness", with which Mr. Rogers kindly accredits her (p. 215), by insisting on reviving at the dawn of the twentieth century the philosophy of the Middle Ages. Obviously the Church does not see it with the Professor's eyes. For the rest, we refer the reader to our former estimate of the book (January, 1902).

A book which the thoughtful reader will find stimulating as well as edifying and at the same time interesting is *Le Père Gratry. Pages Choisies avec Fragments inédits* (Paris: Douniol, 1908). The editor, M. Molien, Professor of Theology at Amiens, has prefixed a brief but sympathetic biography of Père Gratry to a judicious selection of extracts from the principal works of the famous philosopher. He has also appended a few hitherto unpublished, though intrinsically not very important, fragments. The *pages choisies* are sufficiently varied to afford a

fair acquaintance with the illustrious Oratorian: but if they stimulate the interest in so far as to send the reader back to the original works, they will have served a still better purpose. France has produced few nobler men, few more zealous priests, few sounder thinkers, few more inspiring writers than Père Gratry. The example of his deep virtue and the force of his profound thinking ought not to be suffered to wane with the generation now passing. Never were both more needed and more apposite than to-day not only in France but beyond her borders. Père Gratry acted and thought with his whole self, with heart and head conjoined, and the insistence on this duality as essential to any adequate perception of vital truth, is the characteristic note of his philosophy. Though the will or the heart-element seems occasionally exaggerated, notably in the *Connaissance de Dieu,* the excess, if so it be, is easily discounted and is precisely that aspect of his thinking which should commend his philosophy to many minds at this time, whose penchant lies toward voluntarism rather than intellectualism. In Père Gratry is found a strong sense of the latter procedure vivified by perhaps a stronger suffusion of the former.

The query "What is a good man?" is certainly not a novelty, but it assumes somewhat of the interest of the very latest problem from the way in which it is discussed in *Everybody's Magazine* for December. The symposium is cleverly introduced by the editor, who, perplexed by the discordant answers coming to him from his immediate *entourage,* consults "the President who was vastly interested," and Prof. William James whom the editor thinks to be "surely an authority on all moral values". While many will demur from the editorial reference to the latter scintillating writer, when they think of the chaos into which the Professor by his recent book on *Pragmatism* has thrown all principles whereby any "moral value" might be estimated, nevertheless in so far as Mr. James's advice may have led to the public discussion of the question above mentioned, it may be deemed proportionately beneficial, something "that worked", and in that degree, according to his own standard of estimation, "true".

Those who have followed the symposium have probably been as much entertained as they have been informed or at least stimulated to think. Mr. Thomas Lawson, the well-known author of *Frenzied Finance,* is happy in both these elements, though probably stronger in the former. His paper is aptly entitled by the editor an "Epigrammatic Composite", and surely it does flash and scintillate from start to finish. It is like an open casket of brilliants under an arc light; like a field of freshly-frozen snow reflecting the myriad shafts of the sunbeams.

What, however, arrests one's attention is not so much what this galaxy of writers have to say nor the way in which each of them says it, as the very marked contrast between the viewpoint from which they individually see their subject. The contrast or rather the chasm is cut clean and sheer

between the first writer on the one hand and the remaining four on the other. The first paper is from the pen of Archbishop Ireland. His thought penetrates at once to the very root and essence of moral goodness. With "the Supreme Teacher of morality", he shows how all goodness proceeds from the principle laid down by the First Law of the Prophets and the Gospels, from which principle the Second Law, which is like the First, immediately emerges. Herein, he proves, are implicit the aggregate of man's duties to self and neighbor, the family, state and country. Obviously, there is nothing new in this point of view or in the field upon which it looks out; but its finality and its comprehensiveness are most forcible when contrasted with the corresponding aspects of the other participants in the symposium. Each of them has indeed something to say that is worth while reading. Mr. Wells, the dreamy socialist, the Prime Minister of Japan (General Tara Katsura), and Mr. Edward Ross, Professor of Sociology in the University of Wisconsin, as well as Mr. Lawson already mentioned, each in his own way writes suggestively enough: yet one and all they touch but the surface of the problem, describe only signs and phenomona. Not one of them reaches the heart of his subject; not one leaves the reader satisfied, much less convinced.

The contrast here alluded to is of course but an instance typical of Catholicism as a comprehensive philosophy based upon certain basic principles discerned by natural reason, though reiterated and repromulgated with a new light and a new sanction by the Incarnate Word. Archbishop Ireland disclaims "preaching a sermon" when he bases his argument upon those principles. He is simply, as he says, "talking plain everyday moral philosophy". This thought need not be here further developed. Nevertheless, one cannot help being reminded of the wisdom of the Church in calling her teachers back to that system of philosophy wherein fundamental principles possess an intellectual meaning as well as a practical value. It is very well indeed to insist upon the practical aspect, the life-worth of truth; but if truth possesses no objective reality, if it has no absolute meaning in itself, nothing which the intellect can take into itself with the certitude that what it gets is a genuine, even though an imperfect because analogical, representation of "what God is and what man is", then there is no valid reason for holding that truth is "what works", "what makes for a good life", and so on; since the question still is urgent what that *is* which "works".

The New Guide to The Holy Land by the Franciscan Fr. Barnabas Meistermann will be a welcome help to pilgrims and tourists going to Palestine. Many are familiar with Fr. Liévin de Hamme's manual, which did admirable service for many years, aside of the popular but often bigoted guide-books which were frequently foisted upon the unsuspecting traveller, and which left him in ignorance of the best parts of Catholic tradition. Recent years, with their abundance of new discoveries through excavations and decipherings of long-forgotten monuments, have brought

many changes and additions in our knowledge of the sacred localities, and Father Meistermann has taken account of these. The translation is good and the volume well printed, handy, and altogether preferable to the Baedecker style of publication. (Commissariat of the Holy Land, Washington, D. C.)

The republication after more than thirty years of George Henry Miles's *Review of Hamlet* (Longmans, Green & Co.) is a good sign of reviving inclination to the older school of interpreters of our English classics. They were less addicted to psychological analysis, but they had a saner conception of beauty than the present-day atmosphere of artificial expression allows. The essay was written for Edwin Booth, whilst George Miles was professor of English literature at Mt. St. Mary's College (Emittsburg). Booth signified his appreciation and adopted the interpretation which Miles had given for the stage. That interpretation Miles had found was the one which had most directly appealed to his pupils in class. Hence this volume is well suited for class purposes.

The second volume of the *Catholic Encyclopedia* (Assizes-Brownrigg) sustains, as far as we have had opportunity to examine it, the estimate of the work formed by competent critics upon the appearance of the initial volume, some months since. The editors evidently appreciate the desirability of putting forth the complete issue with the least possible delay.

Every now and then there comes forth from the Althea Press (Sharon Hill, Pa.) some specimen of matchless workmanship in printing and design. The latest is *Tota Pulchra*, an artistic brochure in blue containing well-chosen extracts from the Fathers of the Church to illustrate the life and glorious prerogatives of Our Blessed Lady. It indicates something of the superior quality of education in art as well as in piety which the Nuns of the Holy Child give to their pupils; for the work is actually done in the school. The exquisite taste of the booklet, done up in neat envelopes, no less than its fair topic, makes such a publication the most suitable souvenir, especially if used to replace the showy and often absurdly extravagant cards and booklets intended for Christmas and New Year gifts.

A well-wrought application of the story (not a sermon) of the good Samaritan will be found in M. E. Richmond's *The Good Neighbor in the Modern City* (Lippincott Company). It deals with the relations of modern charity to the typical object-lesson furnished us by Christ in the abandoned children and adult generation of our great thoroughfares. The book, not large, contains some useful hints to clergymen and philanthropic promoters whose energy supplies "Protestant fuel and Catholic groceries".

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE MESSAGES OF JESUS, according to the Gospel of St. John. (Vol. X: The Messages of the Bible.) The discourses of Jesus in the Fourth Gospel, arranged, analyzed, and freely rendered in paraphrase. By James Stevenson Riggs, D. D., Professor of Biblical Criticism in Auburn Theological Seminary. New York: Charles Scribner's Sons. 1907. Pp. xvi-374.

THE INFINITE AFFECTION. By Charles S. Macfarland, author of *The Spirit Christlike*, etc. Boston, New York, Chicago: The Pilgrim Press; London: James Clarke & Co. 1907. Pp. 174.

VERS LA VIE DIVINE. Par le P. Bernard Kuhn, des Frères Précheurs. Paris: P. Lethielleux. 1908. Pp. 139.

LEÇONS DE THÉOLOGIE DOGMATIQUE. Dogmatique Spéciale. L'Homme consideré dans l'état de justice originelle; Dans l'état de péché originel, dans l'état de grâce; Dans l'état de gloire ou dans l'état de damnation. Par L. Labauche, professeur à l'École de Théologie catholique de Paris. Paris: Librairie Bloud et Cie. 1908. Pp. xii-422. Prix, 5*fr.*50.

THE LORD OF GLORY. A Study of the Designations of our Lord in the New Testament, with especial reference to His Deity. By Benjamin B. Warfield, Professor in Princeton Theological Seminary. New York: American Tract Society. 1907. Pp. ix-332. Price, $1.50, *net.*

LA CAUSALITÉ INSTRUMENTALE EN THÉOLOGIE. Études Théologiques. Par le R. P. Éd. Hugon, O. P. Paris: P. Téqui. 1908. Pp. xvii-223. Prix, 2 *frs.*

LA PENSÉE MODERNE de Luther à Leibnitz. Par Joseph Fabre. Paris: Félix Alcan. 1908. Pp. 563. Prix, 8 *frs.*

EXPOSITION DE LA MORALE CATHOLIQUE. Conférences de N.-D. de Paris. V. Le Vice et le Péché. I.—Les Caractères qui en font la Malice et les Puissances que les produisent. Conférences et Retraite, Carême 1907. Par E. Janvier. Paris: P. Lethielleux. 1908. Pp. 421. Prix, 4 *frs.*

INSTRUCTIONS ET CONSEILS AUX ENFANTS DE MARIE. Manuel des Congrégations. Par le P. F. Vincent, S. J. Paris: P. Téqui. 1908. Pp. 544. Prix, 1 *fr.*

TOTA PULCHRA. Short extracts illustrative of the Life and Glorious Prerogatives of Our Blessed Lady. Selected from the Sermons of the Fathers of the Church, from the English translation of the Roman Breviary, by the Marquis of Bute. Sharon Hill, Pa.: The Althea Press. 1907. Price, $0.35.

MEDITATIONS FOR MONTHLY RETREATS. For the use of Religious. With Preface by the Rev. H. C. Semple, S. J. New York, Cincinnati, Chicago: Benziger Bros. 1907. Pp. 232. Price, $1.25.

THOUGHTS ON THE RELIGIOUS LIFE. Reflections on the General Principles of the Religious Life, on Perfect Charity, Vocation, Vows, Rules, etc. With an Appendix of Maxims and Counsels of Saints and Spiritual Writers. Edited by the Rev. F. X. Lasance, author of *Prayerbook for Religious*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1907. Pp. 911. Price $1.50.

EUCHARISTIC SOUL ELEVATIONS. Thoughts and texts, gleaned from Holy Writ and the Roman Missal, arranged as preparation and thanksgiving for Holy Communion. By the Rev. Wm. F. Stadelman, C.S.Sp. New York, Cincinnati, Chicago: Benziger Bros. 1907. Pp. 303. Price, $0.50.

LITURGICAL.

KYRIALE seu Ordinarium Missae quod juxta editionem Vaticanam hodiernae Musicae signis tradidit Dr. Fr. X. Mathias, organista Ecclesiae Argentinensis. Komplete Volksausgabe. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Friderici Pustet. 1908. Pretium, $0.15.

MANUALE CALENDARISTARUM seu Memento Liturgicum, quo utens quilibet saecularis vel regularis sacerdos Officium suum recte ordinare poterit. Auctore Dom. Paulino Joumier, O.S.B. e Monasterio Sanctae Annae de Villa Conani Congregationis Solesmensis. Text in both Latin and French. Parisiis: P. Lethielleux. 1907. Pp. 200. Prix. 5 *fr.*

PHILOSOPHICAL.

PAGES CHOISIES, avec Fragments inédits, du Père Gratry. Étude biographique et notes par L. A. Molien, Prof. à l'École de Théologie d'Amiens. Paris: P. Téqui. 1908. Pp. xlvii-432. Prix, 3 *fr.*50.

THE EDUCATION OF OUR GIRLS. By Thomas Edward Shields, Ph.D., associate Professor of Psychology in the Catholic University of America, author of *The Making and Unmaking of a Dullard.* New York, Cincinnati, Chicago: Benziger Bros. 1907. Pp. 299. Price, $1.00.

PHILOSOPHIA NATURALIS. Secunda Pars: Biologia et Psychologia: de Vita vegetativa et sensativa; de Anima humana secundum substantiam; de Anima humana secundum facultates et operationes. Auctore R. P. Fr. Ed. Hugon, Ordinis Praedicatorum, Sacrae Theologiae Professore. Vol. III—*Cursus Philosophiae Thomisticae ad Theologiam Doctoris Angelici Propaedeuticus.* Parisiis: P. Lethielleux. 1907. Pp. 342. Pretium, 5 *frs.*

SUMMULA PHILOSOPHIAE SCHOLASTICAE IN USUM ADOLESCENTIUM a J. S. Hickey, O. Cist. concinnata. Volumen III. (Pars altera): Ethica. Dublini: Browne et Nolan; Neo Eboraci: Benziger Fratres. 1907. Pp. v—265. Price, 2*s*, 6*d.*

THE TOBACCO INDUSTRY IN THE UNITED STATES. (Vol. 25, No. 3, *Studies in History, Economics, and Public Law,* Columbia University.) By Meyer Jacobstein, Ph. D. New York: The Columbia University Press; The Macmillan Co. 1907. Pp. 208. Price, $1.50.

SOCIAL DEMOCRACY AND POPULATION. (Vol. 36, No. 4, *Studies in History, Economics, and Public Law,* Columbia University.) By Alvan A. Tenney, Ph. D. New York: The Columbia University Press; The Macmillan Co. 1907. Pp. 89. Price, $0.75.

HISTORICAL.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE FOURTH ANNUAL MEETING, MILWAUKEE, WIS., JULY 8, 9, 10, 11, 1907. Vol. IV, No. 1.—The Catholic Educational Association Bulletin. Published by the Association, 1651 East Main St., Columbus, Ohio. Pp. xiii-396.

REPORT OF THE COMMISSIONER OF EDUCATION, for the Year ending 30 June, 1906. Vol. 1. Washington: Government Printing Office. 1907. Pp. xlvii-643.

MEDIEVAL AND MODERN HISTORY. Its Formative Causes and Broad Movements. By J. A. Dewe, A. M., Professor of History in the College of St. Thomas, St. Paul, Minnesota. With maps and illustrations. New York: Hinds, Noble, and Eldridge. 1907. Pp. 517.

MISCELLANEOUS.

THE SECRET OF THE GREEN VASE. By Frances Cook. New York, Cincinnati, Chicago: Benziger Bros. 1907. Pp. 248. Price, $1.25.